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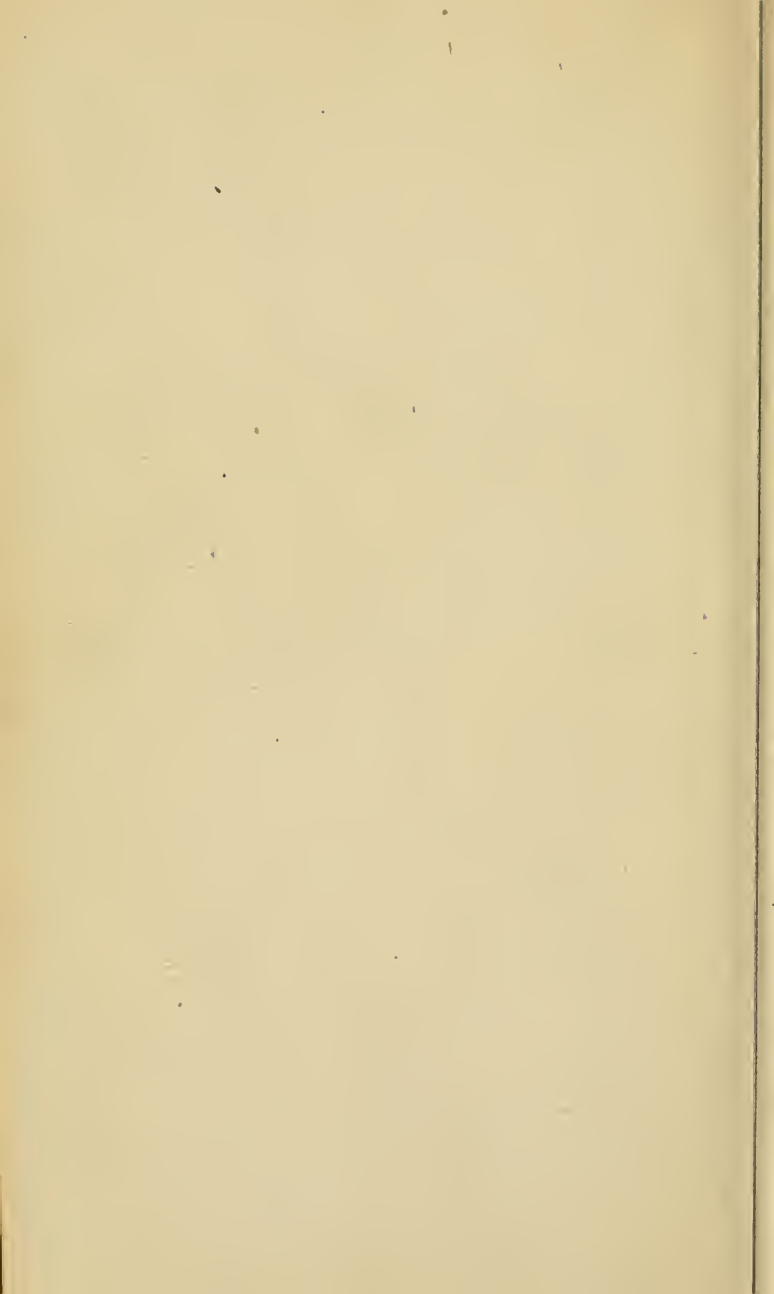
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THEOLOGICAL TRACTS.



THEOLOGICAL TRACTS,

SELECTED AND ORIGINAL.

EDITED

BY JOHN BROWN, D.D.

PROFESSOR OF EXEGETICAL THEOLOGY TO THE UNITED PRESBYTERIAN CHURCH,
AND SENIOR PASTOR OF THE UNITED PRESBYTERIAN CONGREGATION,
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AN
INSTANCE OF MORAL DEMONSTRATION:
OR,
A CONJUGATION OF PROBABILITIES,
PROVING THAT THE RELIGION OF JESUS CHRIST IS FROM GOD.

BY JEREMY TAYLOR, D.D.,

LORD BISHOP OF DOWN, CONNOR, AND DROMORE.

PREFATORY NOTICE.

JEREMY TAYLOR, one of the great names in English theology and literature, was born at Cambridge in 1613. His parents were in humble circumstances, but he had the honour of being a lineal descendant of Dr. Rowland Taylor, who suffered death at the stake on Aldham Common, near Hadleigh, in the third year of Queen Mary, "amid the blessings and lamentations of his parishioners, and with a courageous and kindly cheerfulness which has scarcely its parallel even in those days of religious heroism."* At three years of age he was sent to the Grammar school, and when thirteen years he was entered at Caius College, in his native city, as a sizar or poor scholar. Shortly after becoming Master of Arts in 1633, having previously been admitted to Holy Orders, he was for a time employed as Lecturer in St. Paul's Cathedral, London, and from his youth as well as his eloquence excited great attention. In 1636 he procured a fellowship in All Souls' College, Oxford, through the influence of Archbishop Laud, who also nominated him one of his Chaplains, and obtained for him the living of Uppingham, where, having married, he settled in 1640. In 1642, he was created D.D., previous to which he had been made Chaplain in Ordinary to Charles I., before whom he frequently preached, and whom he attended in several of his campaigns against the Parliament.—On the Parliament becoming victorious his living was sequestered, and he retired to Wales, and was hospitably received by the Earl of Carberry at Golden Grove, where he produced many of the works by which he has immortalized himself and enriched British literature. While there he sustained the loss of three hopeful sons, which so affected his spirits, that he found it advisable to remove to London, where, not without

* Heber.

hazard, he for some time ministered according to the ritual of the Episcopal Church to a conventicle of loyalists. He afterwards removed to Ireland on the invitation of Edward Lord Conway, and continued to reside at his seat, Portmore, in the county of Antrim, till the restoration in 1660. On that event he returned to England, and was rewarded for his faithful services to the royal cause by being appointed to the see of Down and Connor, with the administration of the bishopric of Dromore. During the seven years of his episcopate he was distinguished by exemplary attention to his professional functions, and employed the greater part of his income in alms and works of public utility. He died in 1667. He was undoubtedly a man of uncommon abilities and attainments, though probably his eulogist has rather exaggerated these, when he says "that if they had been parcelled out among the clergy of his diocese when he died, Down and Connor would have been one of the best provided dioceses in the world."

The tract that follows, a *παράσηρον* as its author calls it "to do honour to my dearest Lord by speaking true and great things of his name, and endeavouring to advance his kingdom, as well as to show that a heap of probabilities may in some cases make a sure conscience," forms a part of one of the largest and least read of his works—*DUCTOR DUBITANTIUM*, a folio volume of above 800 pages. Its very high merits as a rhetorical summary of the evidence of Christianity must strike every reader, though the remark of Dodwell respecting the bishop's writings in general is true of this, "Dr. Taylor said many lively things which will not bear a strict examination."

On the subject of probable evidence, of which the "moral demonstration" was meant to be a specimen, the following remarks are equally remarkable for their justness and their beauty. "The objects of faith are represented with such lights from God as are sufficient to persuade, not to demonstrate; they are such as leave something to us of choice and love. Every proposition of Scripture, though it be as *sure*, yet it is not so *evident* as the principles of geometry; and the Spirit of God effects his purposes with an influence as soft and placid as the warmth of the sun, while a physical demonstration blows hard and high as the north wind. Indeed a man must use rudeness, if he does not quit his garment at so long a call, but we are more willing to part with it when the sun gently

requires us. . . . Probable arguments are like little stars, every one of which will be useless as to our conduct and enlightening, but when they are tied together by order and vicinity, by the finger of God and the hand of an angel, they make a constellation, and are not only powerful in their influence, but like a bright angel to guide and enlighten our way: and although the light be not so great as the light of the sun or moon, yet mariners sail by their conduct, and though with trepidation and some danger, yet very regularly they enter into the haven. A heap of such probable inducements is not of power as a mathematical and physical demonstration, which is in discourse as the sun is in heaven, but it makes a milky way and a white path, visible enough to walk securely.”*

Bishop Horne was so struck with the merits of the following tract, that he printed it in a little book by itself, copies of which have become of very rare occurrence; and buried as it were among the not very enticing discussions of a system of casuistry, it is to the great mass of readers as if it did not exist.

The best account of Bishop Taylor and his writings is to be found in the life written by the late Bishop Heber—prefixed to the later editions of Taylor’s works, and also published in a separate form.

* *Ductor Dubitantium*, Book I. Chap. iv.



AN

INSTANCE OF MORAL DEMONSTRATION, ETC.



THIS discourse of all the disputables in the world shall require the fewest things to be granted; even nothing but what was evident, even nothing but the very subject of the question, namely, that there was such a man as Jesus Christ, that he pretended such things and taught such doctrines: for he that will prove these things to be from God, must be allowed that they were from something or other. But this postulate I do not ask for need, but for order's sake and art; for what the histories of that age reported as a public affair, as one of the most eminent transactions of the world, that which made so much noise, which caused so many changes, which occasioned so many wars, which divided so many hearts, which altered so many families, which procured so many deaths, which obtained so many laws in favour, and suffered so many rescripts in the disfavour of itself; that which was not done in a corner, but was thirty-three years and more in acting; which caused so many sects, and was opposed by so much art, and so much power that it might not grow, which filled the world with noise, which effected such great changes in the bodies of men by curing the diseased, and smiting the contumacious or the hypocrites, which drew so many eyes, and filled so many tongues, and employed so many pens, and was the *care* and the *question* of the whole world at that time, and immediately after; that which was consigned by public acts and records of courts, which was in the books of friends and enemies, which came accompanied

and remarked with eclipses and stars and prodigies of heaven and earth; that which the Jews even in spite and against their wills confessed, and which the witty adversaries intending to overthrow, could never so much as challenge of want of truth in the matter of fact and story; that which they who are infinitely concerned that it should not be believed, or more, that it had never been, do yet only labour to make to appear not to have been divine: certainly this thing is so certain that it was, that the defenders of it need not account it a kindness to have it presupposed; for never was any story in the world that had so many degrees of credibility, as the story of the person, life and death of Jesus Christ. And if he had not been a true Prophet, yet that he was in the world, and said and did such things, cannot be denied; for even concerning Mahomet we make no question but he was in the world, and led a great part of mankind after him, and what was less proved we infinitely believe; and what all men say, and no man denies, and was notorious in itself, of this we may make further inquiries whether it was all that which it pretended, for that it did make pretences and was in the world, needs no more probation.

But now whether Jesus Christ was sent from God and delivered the will of God, we are to take accounts from all the things of the world which were on him, or about him, or from him. Consider first his person: he was foretold by all the prophets,—he, I say, for that appears by the event, and the correspondencies of their sayings to his person: he was described by infallible characterisms which did fit him, and did never fit any but him; for when he was born, then was the fulness of time, and the Messiah was expected at the time when Jesus did appear, which gave occasion to many of the godly then to wait for him, and to hope to live till the time of his revelation: and they did so, and with a spirit of prophecy which their own nation did confess and honour, glorified God at the revelation: and the most excellent and devout persons that were conspicuous for their piety did then rejoice in him, and confess him; and the expectation of him at that time was so public and famous, that it gave occasion to divers impostors to abuse the credulity of the people in pretending to be the Messiah; but not only the predictions

of the time, and the perfect synchronisms did point him out, but at his birth a strange star appeared, which guided certain Levantine princes and sages to the inquiry after him;—a strange star which had an irregular place and an irregular motion, that came by design, and acted by counsel, the counsel of the Almighty Guide, it moved from place to place, till it stood just over the house where the babe did sleep;—a star of which the heathen knew much, who knew nothing of him:—a star which Chalcidius affirmed to have signified the descent of God for the salvation of man;—a star that guided the wise Chaldees to worship him with gifts, as the same disciple of Plato does affirm, and as the holy Scriptures deliver. And this star could be no secret; it troubled all the country; it put Herod upon strange arts of security for his kingdom; it effected a sad tragedy accidentally, for it occasioned the death of all the little babes in the city and voisinage of Bethlehem.

But the birth of this young child, which was thus glorified by a star, was also signified by an angel, and was effected by the Holy Spirit of God, in a manner which was in itself supernatural. A virgin was his mother, and God was his Father, and his beginning was miraculous; and this matter of his birth of a virgin was proved to an interested and jealous person, even to Joseph the supposed father of Jesus; it was affirmed publicly by all his family, and by all his disciples, and published in the midst of all his enemies, who by no artifice could reprove it,—a matter so famous, that when it was urged as an argument to prove Jesus to be the Messias, by the force of a prophecy in Isaiah, “a virgin shall conceive a son,” they who obstinately refused to admit him, did not deny the matter of fact, but denied that it was so meant by the prophet, which if it were true, can only prove that Jesus was more excellent than was foretold by the prophets, but that there was nothing less in him than was to be in the Messias; it was a matter so famous that the Arabian physicians who can affirm no such things of their Mahomet, and yet not being able to deny it to be true of the holy Jesus, endeavour to elevate and lessen the thing, by saying it is not wholly beyond the force of nature that a virgin

should conceive, so that it was on all hands undeniable that the mother of Jesus was a virgin—a mother without a man. This is that Jesus at whose presence before he was born, a babe in his mother's belly also did leap for joy, who was also a person extraordinary himself, conceived in his mother's old age, after a long barrenness, signified by an angel in the temple, to his father officiating his priestly office, who was also struck dumb for his not present believing. All the people saw it, and all his kindred were witnesses of his restitution, and he was named by the angel, and his office declared to be the forerunner of the holy Jesus; and this also was foretold by one of the old prophets; for the whole story of this divine person is a chain of providence and wonder, every link of which is a verification of a prophecy, and all of it is that thing which from Adam to the birth of Jesus was pointed at and hinted by all the prophets, whose words in him passed perfectly into the event. This is that Jesus who, as he was born without a father, so he was learned without a master, he was a man without age, a doctor in a child's garment, disputing in the sanctuary at twelve years old. He was a sojourner in Egypt, because the poor babe born of an indigent mother was a formidable rival to a potent king, and this fear could not come from the design of the infant, but must needs arise from the illustriousness of the birth, and the prophecies of the child, and the sayings of the learned, and the journey of the wise men, and the decrees of God; this journey and the return were both managed by the conduct of an angel and a divine dream, for to the Son of God all the angels did rejoice to minister. This blessed person made thus excellent by his Father, and glorious by miraculous consignations, and illustrious by the ministry of heavenly spirits, and proclaimed to Mary and to Joseph by two angels, to the shepherds by a multitude of the heavenly host, to the wise men by a prophecy and by a star, to the Jews by the shepherds, to the Gentiles by the three wise men, to Herod by the doctors of the law, and to himself perfectly known by the inclining his human nature in the bosom and heart of God, and by the fulness of the Spirit of God, was yet pleased for thirty years together to live an

humble, a laborious, a chaste and a devout, a regular and an even, a wise and an exemplary, a pious and an obscure life, without complaint, without sin, without design of fame, or grandeur of spirit, till the time came that the clefts of the rock were to open, and the diamond give its lustre, and be worn in the diadems of kings. And then this person was wholly admirable; for he was ushered into the world by the voice of a loud crier in the wilderness, a person austere and wise, of a strange life, full of holiness and full of hardness, and a great preacher of righteousness,—a man believed by all the people that he came from God, one who in his own nation gathered disciples publicly, and—which amongst them was a great matter—he was the Doctor of a new institution, and baptized all the country; yet this man so great, so revered, so followed, so listened to by king and people, by doctors and by idiots, by Pharisees and Sadducees, this man preached Jesus to the people, pointed out the Lamb of God, told that he must increase, and himself from all that fame must retire to give him place. He received him to baptism after having with duty and modesty declared his own unworthiness to give, but rather a worthiness to receive baptism from the holy hands of Jesus; but at the solemnity God sent down the Holy Spirit upon his holy Son, and by a voice from heaven, a voice of thunder—and God was in that voice—declared that this was his Son, and that he was delighted in him. This voice from heaven was such, so evident, so certain a conviction of what it did intend to prove, so known and accepted as the way of divine revelation under the second temple, that at that time every man that desired a sign honestly, would have been satisfied with such a voice; it being the testimony by which God made all extraordinaries to be credible to his people from the days of Ezra to the death of the nation; and that there was such a voice, not only then, but divers times after, was as certain, and made as evident as things of that nature can ordinarily be made. For it being a matter of fact, cannot be supposed infinite, but limited to time and place, heard by a certain number of persons, and was as a clap of thunder upon ordinary accounts, which could be heard but by those who were within the sphere of its own activity; and reported by those to others,

who are to give testimony as testimonies are required, which are credible under the test of two or three disinterested, honest, and true men, and though this was done in the presence of more, and oftener than once, yet it was a divine testimony but at first, but is to be conveyed by the means of men; and as God thundered from heaven at the giving of the law, though that he did so, we have notice only from the books of Moses received from the Jewish nation; so he did in the days of the Baptist, and so he did to Peter, James, and John, and so he did in the presence of the Pharisees and many of the common people; and as it is not to be supposed that all these would join their divided interests for and against themselves, for the verification of a lie, so if they would have done it, they could not have done it without reproof of their own parties, who would have been glad by the discovery only to disgrace the whole story; but if the report of honest and just men so reputed, may be questioned for matter of fact, or may not be accounted sufficient to make faith when there is no pretence of men to the contrary, besides that we can have no story transmitted to us, nor records kept, no acts of courts, no narratives of the days of old, no traditions of our fathers; so there could not be left in nature any usual instrument whereby God could after the manner of men declare his own will to us, but either we should never know the will of heaven upon earth, or it must be that God must not only tell it *once* but *always*, and not only *always to some men*, but *always to all men*; and then as there would be no use of history, or the honesty of men, and their faithfulness in telling any act of God in declaration of his will, so there would be perpetual necessity of miracles, and we could not serve God directly with our understanding, for there would be no such thing as faith, that is, of assent without conviction of understanding, and we could not please God with believing, because there would be in it nothing of the will, nothing of love and choice; and that faith which is, would be like that of Thomas, to believe what we see or hear, and God should not at all govern upon earth unless he did continually come himself;—for thus all government, all teachers, all apostles, all messengers would be needless, because they could not show to the eye what

they told to the ears of men; and it might as well be disbelieved in all courts and by all princes, that this was not the letter of a prince, or the act of a man, or the writing of his hand, and so all human intercourse must cease, and all senses but the eye be useless as to this affair, or else to the ear all voices must be strangers but the principal, if I say, no reports shall make faith. But it is certain, that when these voices were sent from heaven and heard upon earth, they prevailed amongst many that heard them not, and disciples were multiplied upon such accounts, or else it must be that none that did hear them could be believed by any of their friends and neighbours; for if they were, the voice was as effective at the reflex and rebound as in the direct emission, and could prevail with them that believed their brother or their friend, as certainly as with them that believed their own ears and eyes.

I need not speak of the vast numbers of miracles which he wrought,—miracles which were not more demonstrations of his power than of his merey; for they had nothing of pompousness and ostentation, but infinitely of charity and mercy, and that *permanent*, and *lasting* and *often*. He opened the eyes of the blind, he made the crooked straight, he made the weak strong, he cured fevers with the touch of his hand, and an issue of blood with the hem of his garment, and sore eyes with the spittle of his mouth and the clay of the earth; he multiplied the loaves and fishes, he raised the dead to life—a young maiden, the widow's son of Nain, and Lazarus—and cast out devils by the word of his mouth, which he could never do but by the power of God. For Satan does not cast out Satan, nor a house fight against itself, if it means to stand long; and the devil could not help Jesus, because the holy Jesus taught men virtue, called them from the worshipping devils, taught them to resist the devil, to lay aside all those abominable idolatries by which the devil doth rule in the hearts of men. He taught men to love God, to fly from temptations to sin, to hate and avoid all those things of which the devil is guilty,—for Christianity forbids pride, envy, malice, lying, and yet affirms that the devil is proud, envious, malicious, and the father of lies; and therefore, wherever Christianity prevails, the devil is not worshipped, and there-

fore he that can think that a man without the power of God could overturn the devil's principles, cross his designs, weaken his strengths, baffle him in his policies, befool him and turn him out of possession, and make him open his own mouth against himself as he did often, and confess himself conquered by Jesus and tormented, as the oracle did to Augustus Cæsar, and the devil to Jesus himself,—he, I say, that thinks a mere man can do this, knows not the weaknesses of a man, nor the power of an angel; but he that thinks this could be done by compact, and by consent of the devil, must think him to be an intelligence without understanding, a power without force, a fool and a sot to assist a power against himself, and to persecute the power he did assist, to stir up the world to destroy the Christians, whose Master and Lord he did assist to destroy himself; and when we read that Porphyrius an heathen, a professed enemy to Christianity, did say *Ἰησοῦ τιμωμένου τίς θεῶν δημοσίας ὠφελείας οὐκ ᾔσθετο*, that since Jesus was worshipped, the gods could help no man, that is, the gods which they worshipped, the poor baffled enervated demons; he must either think that the devils are as foolish as they are weak, or else that they did nothing towards this declination of their power; and therefore that they suffer it by a power higher than themselves, that is, by the power of God in the hand of Jesus.

But besides that God gave testimony from heaven concerning him, he also gave this testimony of himself to have come from God, because that “he did God’s will;” for he that is a good man and lives, by the laws of God and of his nation, a life innocent and simple, prudent and wise, holy and spotless, unreprieved and unsuspected, he is certainly by all wise men said in a good sense to be the Son of God; but he who does well and speaks well, and calls all men to glorify and serve God, and serves no ends but of holiness and charity, of wisdom of hearts and reformation of manners, this man carries great authority in his sayings, and ought to prevail with good men in good things, for good ends, which is all that is here required. But his nature was so sweet, his manners so humble, his words so wise and composed, his comportment so grave and winning, his answers so seasonable, his questions so deep, his reproof so severe and charit-

able, his pity so great and merciful, his preachings so full of reason and holiness, of weight and authority, his conversation so useful and beneficent, his poverty great but his alms frequent, his family so holy and religious, his and their employment so profitable, his meekness so incomparable, his passions without difference, save only where zeal or pity carried him on to worthy and apt expressions, a person that never laughed, but often wept in a sense of the calamities of others. He loved every man and hated no man; he gave counsel to the doubtful, and instructed the ignorant; he bound up the broken hearts, and strengthened the feeble knees; he relieved the poor, and converted the sinners; he despised none that came to him for relief, and as for those that did not he went to them; he took all occasions of mercy that were offered him, and went abroad for more. He spent his days in preaching and healing, and his nights in prayers and conversation with God; he was obedient to laws and subject to princes, though he was the Prince of Judea in right of his mother, and of all the world in right of his Father. The people followed him, but he made no conventions,—and when they were made, he suffered no tumults; when they would have made him a king, he withdrew himself,—when he knew they would put him to death, he offered himself. He knew men's hearts, and conversed secretly, and gave answer to their thoughts and prevented their questions. He would work a miracle rather than give offence, and yet suffer every offence rather than see God his Father dishonoured; he exactly kept the law of Moses, to which he came to put a period, and yet chose to signify his purpose only by doing acts of mercy upon their sabbath, doing nothing which they should call a breach of a commandment, but healing sick people, a charity which themselves would do to beasts,—and yet they were angry at him for doing it to their brethren. In all his life, and in all his conversation with his nation, he was innocent as an angel of light; and when by the greatness of his worth, and the severity of his doctrine, and the charity of his miracles, and the noises of the people, and his immense fame in all that part of the world, and the multitude of his disciples, and the authority of his sermons, and his free reproof of their hypocrisy, and his discovery of

their false doctrines and weak traditions, he had branded the reputation of the vicious rulers of the people, and they resolved to put him to death, they who had the biggest malice in the world, and the weakest accusations, were forced to supply their want of articles against him by making truth to be his fault, and his office to be his crime, and his open confession of what was asked him to be his article of condemnation,—and yet after all this they could not persuade the competent judge to condemn him, or to find him guilty of any fault, and therefore they were forced to threaten him with Cæsar's name, against whom then they would pretend him to be an enemy, though in their charge they neither proved, nor indeed laid it against him; and yet to whatsoever they objected he made no return, but his silence and his innocence were remarkable and evident, without labour and reply, and needed no more argument than the sun needs an advocate to prove that he is the brightest star in the firmament.

Well, so it was, they crucified him,—and when they did, they did as much put out the eye of heaven as destroy the Son of God; for when with an incomparable sweetness, and a patience exemplar to all ages of sufferers, he endured affronts, examinations, scorns, insolences of rude ungentle tradesmen, cruel whippings, injurious, unjust and unreasonable usages from those whom he obliged by all the arts of endearment and offers of the biggest kindness, at last he went to death as to the work which God appointed him that he might become the world's sacrifice, and the great example of holiness, and the instance of representing by what way the world was to be made happy—(even by sufferings, and so entering into heaven,)—that he might, I say, become the Saviour of his enemies, and the elder Brother to his friends, and the Lord of glory, and the fountain of its emanation. Then it was that God gave new testimonies from heaven;—the sun was eclipsed all the while he was upon the cross, and yet the moon was in the full,—that is, he lost his light, not because anything in nature did invest him, but because the God of nature—as a heathen at that very time confessed, who yet saw nothing of this sad iniquity—did suffer. The rocks did rend, the veil of the temple divided of itself and

opened the enclosures, and disparked the sanctuary, and made it perview to the Gentile's eye; the dead arose, and appeared in Jerusalem to his friends,—the centurion and divers of the people smote their hearts, and were by these strange indications convinced that he was the Son of God. His garments were parted, and lots cast upon his inward coat; they gave him vinegar and gall to drink; they brake not a bone of him, but they pierced his side with a spear, looking upon him whom they had pierced,—according to the prophecies of him, which were so clear and descended to minutes and circumstances of his passion, that there was nothing left by which they could doubt whether this were he or no who was to come into the world. But after all this, that all might be finally verified and no scruple left, after three days' burial, a great stone being rolled to the face of the grave and the stone sealed, and a guard of soldiers placed about it, he arose from the grave, and for forty days together conversed with his followers and disciples, and beyond all suspicion was seen of five hundred brethren at once,—which is a number too great to give their consent and testimony to a lie,—and it being so publicly and confidently affirmed at the very time it was done, and for ever after urged by all Christians, used as the most mighty demonstration, proclaimed, preached, talked of, even upbraided to the gainsayers, affirmed by eye-witnesses, persuaded to the kindred and friends and the relatives and companions of all those five hundred persons who were eye-witnesses, it is infinitely removed from a reasonable suspicion; and at the end of those days was taken up into heaven in the sight of many of them, as Elias was in the presence of Elisha.

Now he of whom all these things are true, must needs be more than a mere man; and that they were true was affirmed by very many eye-witnesses,—men who were innocent, plain men,—men that had no bad ends to serve,—men that looked for no preferment by the thing in this life; men to whom their Master told they were to expect not crowns and sceptres, not praise of men or wealthy possessions, not power and ease, but a voluntary casting away care and attendance upon secular affairs that they might attend their ministry; poverty and prisons, trouble and vexation, persecution and labour,

whippings and banishment, bonds and death, and for a reward they must stay till a good day came, but that was not to be at all in this world;—and when the day of restitution and recompense should come, they should never know till it came,—but upon the hope of this and the faith of Jesus, and the word of God so taught, so consigned, they must rely wholly and for ever. Now let it be considered, how could matters of fact be proved better? and how could this be anything, but such as to rely upon matters of fact? What greater certainty can we have of anything that was ever done which we saw not, or heard not, but by the report of wise and honest persons? especially since they were such whose life and breeding were so far from ambition and pompousness, that as they could not naturally and reasonably hope for any great number of proselytes, so the fame that could be hoped for amongst them, as it must be a matter of their own procuring, and consequently uncertain, so it must needs be very inconsiderable, not fit to outweigh the danger and the loss, nor yet at all valuable by them whose education and pretences were against it? These we have plentifully. But if these men are numerous and united, it is more. Then we have more; for so many did affirm these things which they saw and heard, that thousands of people were convinced of the truth of them. But then if these men offer their oath, it is yet more, but yet not so much as we have; for they sealed those things with their blood,—they gave their life for a testimony. And what reward can any man expect, if he gives his life for a lie? Who shall make him recompense, or what can tempt him to do it knowingly? But after all, it is to be remembered, that as God hates lying, so he hates incredulity;—as we must not believe a lie, so neither stop up our eyes and ears against truth; and what we do every minute of our lives in matters of little and of great concernment, if we refuse to do in our religion, which yet is to be conducted as other human affairs are, by human instruments and arguments of persuasion proper to the nature of the thing, it is an obstinacy that is as contrary to human reason as it is to divine faith.

These things relate to the *person* of the holy Jesus, and prove sufficiently that it was *extraordinary*, that it was

divine, that *God was with him*, that his power wrought in him; and therefore that it was his will which Jesus taught, and God signed. But then if nothing of all this had been, yet even the doctrine itself proves itself *divine* and to come from God.

For it is a doctrine perfective of human nature, that teaches us to love God and to love one another, to hurt no man, and to do good to every man. It propines to us the noblest, the highest, and the bravest pleasures of the world,—the joys of charity, the rest of innocence, the peace of quiet spirits, the wealth of beneficence, and forbids us only to be beasts and to be devils; it allows all that God and nature intended, and only restrains the excrescences of nature, and forbids us to take pleasure in that which is the only entertainment of devils, in murders and revenges, malice and spiteful words and actions; it permits corporal pleasures where they can best minister to health and societies, to conversation of families and honour of communities; it teaches men to keep their words that themselves may be secured in all their just interests, and to do good to others that good may be done to them; it forbids biting one another, that we may not be devoured by one another,—and commands obedience to superiors, that we may not be ruined in confusions; it combines governments, and confirms all good laws, and makes peace, and opposes and prevents wars where they are not just, and where they are not necessary. It is a religion that is life and spirit,—not consisting in ceremonies and external amusements, but in the services of the heart, and the real fruit of lips and hands, that is, of good words and good deeds; it bids us to do that to God which is agreeable to his excellencies, that is, worship him with the best thing we have, and make all things else minister to it; it bids us to do that to our neighbour by which he may be better. It is the perfection of the natural law, and agreeable to our natural necessities, and promotes our natural ends and designs. It does not destroy reason, but instructs it in very many things, and complies with it in all; it hath in it both *heat* and *light*, and is not more effectual than it is beauteous; it promises everything that we can desire, and yet promises nothing but what it does effect; it proclaims war against all

vices and generally does command every virtue ; it teaches us with ease to mortify those affections which reason durst scarce reprove, because she hath not strength enough to conquer, and it does create in us those virtues which reason of herself never knew, and after they are known, could never approve sufficiently. It is a doctrine in which nothing is superfluous or burdensome, nor yet is there anything wanting which can procure happiness to mankind, or by which God can be glorified. And if wisdom, and mercy, and justice, and simplicity, and holiness, and purity, and meekness, and contentedness and charity, be images of God and rays of Divinity, then that doctrine in which all these shine so gloriously, and in which nothing else is ingredient, must needs be from God ; and that all this is true in the doctrine of Jesus needs no other probation but the reading the words.

For that the words of Jesus are contained in the Gospels, that is, in the writings of them who were eye-witnesses of the actions and sermons of Jesus, is not at all to be doubted ; for in every sect we believe their own records of doctrine and institution ; for it is madness to suppose the Christians to pretend to be servants of the laws of Jesus, and yet to make a law of their own which he made not. No man doubts but that the Alcoran is the law of Mahomet,—that the Old Testament contains the religion of the Jews ; and the authority of these books is proved by all the arguments of the religion, for all the arguments persuading to the religion are intended to prove no other than is contained in these books ; and these having been for fifteen hundred years and more, received absolutely by all Christian assemblies, if any man shall offer to make a question of their authority, he must declare his reasons, for the disciples of the religion have sufficient presumption, security, and possession, till they can be reasonably disturbed. But that now they can never be infinitely certain, because we have a long, immemorial, universal tradition that these books were written in those times, by those men whose names they bear : they were accepted by all churches at the very first notice, except some few of the later, which were first received by some churches, and then consented to by all ; they were acknowledged by the

same, and by the next age for genuine, their authority published, their words cited, appeals made to them in all questions of religion, because it was known and confessed that they wrote nothing but that they knew, so that they were not deceived; and to say they would lie must be made to appear by something extrinsic to this inquiry, and was never so much as plausibly pretended by any adversaries, and it being a matter of another man's will, must be declared by actions or not at all. But besides the men that wrote them were to be believed because they did miracles, they wrote prophecies, which are verified by the event, persons were cured at their sepulchres,—a thing so famous that it was confessed even by the enemies of the religion. And after all, that which the world ought to rely upon, is the wisdom and the providence and the goodness of God; all which it concerned to take care that the religion, which himself so adorned and proved by miracles and mighty signs, should not be lost, nor any false writings be obtruded instead of true, lest without our fault the will of God become impossible to be obeyed. But to return to the thing: all those excellent things which singly did make famous so many sects of philosophers, and remarked so many princes of their sects, all of them united and many more which their eyes *ὄμματα νυκτερίδων* dark and dim could not see, are heaped together in this system of wisdom and holiness. Here are plain precepts full of deepest mystery; here are the measures of holiness and approaches to God described; obedience and conformity, mortification of the body, and elevations of the spirit, abstractions from earth, and arts of society and union with heaven, degrees of excellencies, and tendencies to perfection, imitations of God, and conversations with him,—these are the heights and descents, upon the plain grounds of natural reason and natural religion, for there is nothing commanded but what our reason by nature ought to choose, and yet nothing of natural reason taught but what is heightened and made more perfect by the Spirit of God; and when there is anything in the religion that is against flesh and blood, it is only when flesh and blood are against us, and against reason, when flesh and blood either would hinder us from great felicity, or bring us into great

misery. To conclude, it is such a law, that nothing can hinder men to receive and entertain but a pertinacious baseness and love to vice, and none can receive it but those who resolve to be good and excellent; and if the holy Jesus had come into the world with less splendour of power and mighty demonstrations, yet even the excellency of what he taught, makes him alone fit to be the master of the world.

But then let us consider what this excellent person did effect, and with what instruments he brought so great things to pass. He was to put a period to the rites of Moses, and the religion of the temple, of which the Jews were zealous even unto pertinacy: to reform the manners of all mankind, to confound the wisdom of the Greeks, to break in pieces the power of the devil, to destroy the worship of all false gods, to pull down their oracles and change their laws, and by principles wise and holy to reform the false discourses of the world. But see what was to be taught,—a trinity in the unity of the Godhead, *τρία ἐν καὶ ἐν τρία*, that is the Christian arithmetic. “Three are one, and one are three,” so Lucian in his *Philopatris*, or some other derides the Christian doctrine. See their philosophy. *Ex nihilo nihil fit*. No: *Ex nihilo omnia*, ‘all things are made of nothing;’ and a *Man-God* and a *God-Man*, the same person finite and infinite,—born in time, and yet from all eternity the Son of God,—but yet born of a woman, and she a maid, but yet a mother; resurrection of the dead, reunion of soul and body; this was part of the Christian physies or their natural philosophy. But then certainly their moral was easy and delicious. It is so indeed, but not to flesh and blood, whose appetites it pretends to regulate or to destroy, to restrain or else to mortify,—fasting and penance, and humility, loving our enemies, restitution of injuries, and self-denial, and taking up the cross, and losing all our goods, and giving our life for Jesus: as the other was hard to believe, so this is as hard to do. But for whom and under whose conduct was all this to be believed, and all this to be done, and all this to be suffered? Surely for some glorious and mighty prince, whose splendour as far outshines the Roman empire as the jewels of Cleopatra outshined the swaddling clothes of the Babe at Bethlehem? No, it was not so neither. For all this was for Jesus whom his follow-

ers preached ; a poor babe born in a stable, the son of a carpenter, cradled in a cratch, swaddled in poor elouts ; it was for him whom they indeed called a God, but yet whom all the world knew, and they themselves said, was whipped at a post, nailed to a cross ; he fell under the malice of the Jews his countrymen, and the power of his Roman lords, a cheap and a pitiful sacrifice without beauty and without splendour. The design is great, but does not yet seem possible. But therefore let us see what instruments the holy Jesus chose to effect these so mighty changes, to persuade so many propositions, to endear so great sufferings, to overcome so great enemies, to master so many impossibilities which *this* doctrine and *this* law from *this* Master were sure to meet withal.

Here,—here it is that the divinity of the power is proclaimed. When a man goes to war he raises as great an army as he can to outnumber his enemy, but when God fights, three hundred men that lap like a dog are sufficient ; nay, one word can dissolve the greatest army. He that means to effect anything must have means of his own proportionable ; and if they be not, he must fail, or derive them from the mighty. See then with what instruments the holy Jesus sets upon this great reformation of the world. Twelve men of obscure and poor birth, of contemptible trades and quality, without learning, without breeding ; these men were sent into the midst of a knowing and wise world to dispute with the most famous philosophers of Greece, to outwit all the learning of Athens, to outpreach all the Roman orators, to introduce into a newly settled empire, which would be impatient of novelties and change, such a change as must destroy all their temples, or remove thence all their gods ;—against which change all the zeal of the world, and all the passions, and all the seeming pretences which they could make must needs be violently opposed ; a change that introduced new laws, and caused them to reverse the old,—to change that religion under which their fathers long did prosper, and under which the Roman empire obtained so great a grandeur, for a religion which in appearance was silly and humble, meek and peaceable, not apt indeed to do harm, but exposing men to all the harm in the world, abating their courage, blunting their swords, teaching peace and un-

activeness, and making the soldiers' arms in a manner useless, and untying their military girdle; a religion which contradicted their reasons of state, and erected new judicatories, and made the Roman courts to be silent and without causes; a religion that gave countenance to the poor and pitiful (but in a time when riches were adored, and ambition esteemed the greatest nobleness, and pleasure thought to be the chiefest good), it brought no peculiar blessing to the rich or mighty, unless they would become poor and humble in some sense or other; a religion that would change the face of things, and would also pierce into the secrets of the soul, and unravel all the intrigues of hearts, and reform all evil manners, and break vile habits into gentleness and counsel: that such a religion in such a time, preached by such mean persons, should triumph over the philosophy of the world, and the arguments of the subtile, and the sermons of the eloquent, and the power of princes, and the interest of states, and the inclinations of nature, and the blindness of zeal, and the force of custom, and the pleasures of sin, and the busy arts of the devil, that is, against wit, and power, and money, and religion, and wilfulness, and fame, and empire, which are all the things in the world that can make a thing impossible; this I say could not be by the proper force of such instruments,—for no man can span heaven with an infant's palm, nor govern wise empires with diagrams. It were impudence to send a footman to command Cæsar to lay down his arms, to disband his legions, and throw himself into Tiber, or keep a tavern next to Pompey's theatre; but if a sober man shall stand alone unarmed, undefended, or unprovided, and shall tell that he will make the sun stand still, or remove a mountain, or reduce Xerxes' army to the scantling of a single troop,—he that believes he will and can do this, must believe he does it by a higher power than he can yet perceive, and so it was in the present transaction. For that the holy Jesus made invisible powers to do him visible honours, that his apostles hunted the demons from their tripods, their navels, their dens, their hollow pipes, their temples, and their altars,—that he made the oracles silent, as Lucian, Porphyry, Celsus, and other heathens confess,—that against the order of new things, which let them be never

so profitable or good do yet suffer reproach and cannot prevail unless they commence in a time of advantage and favour, yet that this should flourish like the palm by pressure, grow glorious by opposition, thrive by persecution, and be demonstrated by objections, argues a higher cause than the immediate instrument. Now how this higher cause did intervene is visible and notorious. The apostles were not learned, but the holy Jesus promised that he would send down wisdom from above, from the Father of spirits; they had no power, but they should be invested with power from on high: they were ignorant and timorous, but he would make them learned and confident,—and so he did. He promised that in a few days he would send the Holy Ghost upon them; and he did so. After ten days they felt and saw a glorious immission from heaven, lights of moveable fire sitting upon their heads, and that light did illumine their hearts, and the mighty rushing wind inspired them with a power of speaking divers languages, and brought to their remembrances all that Jesus did and taught, and made them wise to conduct souls, and bold to venture, and prudent to advise, and powerful to do miracles, and witty to convince gainsayers, and hugely instructed in the scriptures, and gave them the spirit of government and the spirit of prophecy. This thing was so public that at the first notice of it three thousand souls were converted on that very day, at the very time when it was done; for it was certainly a visible demonstration of an invisible power, that ignorant persons who were never taught should in an instant speak all the languages of the Roman empire; and indeed this thing was so necessary to be so, and so certain that it was so, so public and so evident, and so reasonable and so useful, that it is not easy to say whether it was the indication of a greater power or a greater wisdom; and now the means were proportionable enough to the biggest end. Without learning they could not confute the world,—but therefore God became their teacher; without power they could not break the devil's violence,—but therefore God gave them power; without courage they could not contest against all the violence of the Jews and Gentiles,—but therefore God was their strength and gave them fortitude; without great caution and providence they could not

avoid the traps of crafty persecutors,—but therefore God gave them caution and made them provident; and as Bezaleel and Aholiab received the spirit of God, the spirit of understanding to enable them to work excellently in the tabernacle, so had the apostles to make them wise for the work of God and the ministries of his diviner tabernacle, “which God pitched, and not man.” Immediately upon this the apostles, to make a fulness of demonstration and an undeniable conviction, gave the Spirit to others also, to Jews and Gentiles and to the men of Samaria, and they spake with tongues and prophesied; then they preached to all nations, and endured all persecutions, and cured all diseases, and raised the dead to life, and were brought before tribunals, and confessed the name of Jesus, and convinced the blasphemous Jews out of their own prophets, and not only prevailed upon women and weak men, but even upon the bravest and wisest. All the disciples of John the Baptist, the Nazarenes and Ebionites, Nicodemus and Joseph of Arimathea, Sergius the president, Dionysius an Athenian judge, and Polycarpus, Justinus and Irenæus, Athenagoras and Origen, Tertullian and Clemens of Alexandria, who could not be such fools as upon a matter not certainly true but probably false, to unravel their former principles, and to change their liberty for a prison, wealth for poverty, honour for disreputation, life for death, if by such exchange they had not been secured of truth and holiness and the will of God.

But above all these was Saul, a bold and a witty, a zealous and learned young man, who going with letters to persecute the Christians of Damaseus, was by a light from heaven called from his furious march, reprovèd by God’s angel for persecuting the cause of Jesus, was sent to the city, baptized by a Christian minister, instructed and sent abroad, and he became the prodigy of the world for learning and zeal, for preaching and writing, for labour and sufferance, for government and wisdom; he was admitted to see the holy Jesus after the Lord was taken into heaven; he was taken up into paradise; he conversed with angels; he saw unspeakable rays of glory; and besides that himself said it, who had no reason to lie, who could get nothing by it

here but a conjugation of troubles, and who should get nothing by it hereafter if it were false,—besides this I say, that he did all those acts of zeal and obedience for the promotion of the religion does demonstrate he had reason extraordinary for so sudden a change, so strange a labour, so frequent and incomparable sufferings. And therefore as he did and suffered so much upon such glorious motives, so he spared not to publish it to all the world, he spake it to kings and princes, he told it to the envious Jews. He had partners of his journey who were witnesses of the miraculous accident, and in his publication he urged the notoriousness of the fact, as a thing not feigned, not private, but done at noonday under the test of competent persons, and it was a thing that proved itself, for it was effective of a *present*, a *great* and a *permanent* change.

But now it is no new wonder, but a pursuance of the same conjugation of great and divine things, that the fame and religion of Jesus was with so incredible a swiftness scattered over the face of the habitable world, from one end of the earth unto the other. It filled all Asia immediately; it passed presently to Europe, and to the furthest Africans, and all the way it went it told nothing but an holy and an humble story, that he who came to bring it into the world, died an ignominious death, and yet this death did not take away their courage, but added much: for they could not fear death for that Master, whom they knew to have for their sakes suffered death, and came to life again. But now infinite numbers of persons of both sexes, and all ages, and all countries, came in to the *holy crucifix*, and he that was crucified in the reign of Tiberius, was in the time of Nero, even in Rome itself, and in Nero's family, by many persons esteemed for a God; and it was upon public record that he was so acknowledged; and this was by a Christian, Justin Martyr, urged to the senate, and to the emperors themselves, who if it had been otherwise could easily have confuted the bold allegation of the Christian, who yet did die for that Jesus who was so speedily reputed for a God. The cross was worn upon breasts, printed in the air, drawn upon foreheads, carried on banners, put upon crowns imperial,—and yet the Christians were sought for to punishments, and exquisite

punishments sought forth for them; their goods were confiscated, their names odious, prisons were their houses, and so many kinds of tortures invented for them that Domitius Ulpianus hath spent seven books in describing the variety of tortures the poor Christian was put to at his first appearing, and yet in despite of all this, and ten thousand other objections and impossibilities, whatsoever was for them made the religion grow, and whatsoever was against them made it grow. If they had peace, the religion was prosperous; if they had persecution, it was still prosperous. If princes favoured them, the world came in because the Christians lived holily; if princes were incensed, the world came in because the Christians died bravely. They sought for death with greediness, they desired to be grinded in the teeth of lions, and with joy they beheld the wheels and the bended trees, the racks and the gibbets, the fires and the burning irons, which were like the chair of Elias to them, instruments to carry them to heaven, into the bosom of their beloved Jesus.

Who would not acknowledge the divinity of this person, and the excellency of this institution, that should see infants to weary the hands of hangmen for the testimony of Jesus? and wise men preach this doctrine for no other visible reward, but shame and death, poverty and banishment? and hangmen converted by the blood of martyrs springing upon their faces which their impious hands and cords have strained through their flesh? Who would not have confessed the honour of Jesus when he should see miracles done at the tombs of martyrs, and devils tremble at the mention of the name of Jesus, and the world running to the honour of the poor Nazarene, and kings and queens kissing the feet of the poor servants of Jesus? Could a few fishermen and a publican effect all this for the son of a poor maiden of Judea? Can we suppose all the world, or so great a part of mankind can consent by chance, or suffer such changes for nothing, or for any thing less than this? The son of the poor maiden was the Son of God, and the fishermen spake by a divine Spirit, and they caught the world with holiness and miracles, with wisdom and power bigger than the strength of all the Roman legions. And what can be added to all this, but this thing alone to prove the divinity of Jesus? He is a God, or

at least is taught by God who can foretell future contingencies; and so did the holy Jesus, and so did his disciples.

Our blessed Lord while he was alive foretold that after his death his religion should flourish more than when he was alive. He foretold persecutions to his disciples; he foretold the mission of the Holy Ghost to be in a very few days after his ascension, which within ten days came to pass; he prophesied that the fact of Mary Magdalene in anointing the head and feet of her Lord should be public and known as the gospel itself, and spoken of in the same place; he foretold the destruction of Jerusalem and the signs of its approach, and that it should be by war, and particularly after the manner of prophets symbolically named the nation that should do it, pointing out the Roman eagles; he foretold his death, and the manner of it, and plainly beforehand published his resurrection, and told them it should be the sign to that generation, namely, the great argument to prove him to be the Christ; he prophesied that there should arise false Christs after him, and it came to pass to the extreme great calamity of the nation; and lastly, he foretold that his beloved disciple St. John should tarry upon the earth till his coming again, that is, to his coming to judgment upon Jerusalem; and that his religion should be preached to the Gentiles,—that it should be scattered over all the world, and be received by all nations,—that it should stay upon the face of the earth till his last coming to judge all the world,—and that “the gates of hell should not be able to prevail against his church,” which prophecy is made good thus long, till this day, and is as a continual argument to justify the divinity of the Author. The continuance of the religion helps to continue it, for it proves that it came from God, who foretold that it should continue; and therefore it must continue because it came from God, and therefore it came from God because it does and shall for ever continue according to the word of the holy Jesus.

But after our blessed Lord was entered into glory, the disciples also were prophets. Agabus foretold the dearth that was to be in the Roman empire in the days of Claudius Cæsar, and that St. Paul should be bound at Jerusalem; St. Paul foretold the entering in of heretics into Asia after

his departure; and he and St. Peter and St. Jude, and generally the rest of the apostles, had two great predictions, which they used not only as a verification of the doctrine of Jesus, but as a means to strengthen the hearts of the disciples who were so broken with persecution. The one was, that there should arise a sect of vile men who should be enemies to religion and government, and cause a great apostasy, which happened notoriously in the sect of the Gnostics, which those three apostles and St. John notoriously and plainly do describe,—and the other was, that although the Jewish nation did mightily oppose the religion, it should be but for a while, for they should be destroyed in a short time, and their nation made extremely miserable; but for the Christians, if they would fly from Jerusalem, and go to Pella, there should not a hair of their head perish. The verification of this prophecy the Christians extremely longed for, and wondered it staid so long, and began to be troubled at the delay, and suspected all was not well, when the great proof of their religion was not verified; and while they were in thoughts of heart concerning it, the sad catalysis did come, and swept away eleven hundred thousand of the nation, and from that day forward the nation was broken in pieces with intolerable calamities; they are scattered over the face of the earth, and are a vagabond nation, but yet like *oil* in a vessel of wine, broken into bubbles but kept in their own circles, and they shall never be a united people till they are servants of the holy Jesus; but shall remain without priest or temple, without altar or sacrifice, without city or country, without the land of promise or the promise of a blessing, till our Jesus is their High Priest, and the Shepherd to gather them into his fold. And this very thing is a mighty demonstration against the Jews by their own prophets; for when Isaiah, and Jeremiah, and Malachi had prophesied the rejection of the Jews and the calling of the Gentiles, and the change of the old law and the introduction of a new by the Messias,—that this was he, was therefore certain, because he taught the world a new law, and presently after the publication of this, the old was abrogated, and not only went into desuetude, but into a total abolition among all the world, and for those of the remnant of the scattered Jews who

obstinately blasphemed, the law is become impossible to them, and they placed in such circumstances that they need not dispute concerning its obligation; for it being *external* and *corporal*, *ritual*, and at last made also *local*, when the circumstances are impossible, the law that was wholly ceremonial and circumstantial must needs pass away, and when they have lost their priesthood, they cannot retain the law, as no man takes care to have his beard shaved when his head is off.

And it is a wonder to consider how the anger of God is gone out upon that miserable people, and that so great a blindness is fallen upon them, it being evident and notorious, that the Old Testament was nothing but a shadow and umbrage of the New; that the prophecies of that are plainly verified in this; that all the predictions of the Messiah are most undeniably accomplished in the person of Jesus Christ, so that they cannot with any plausibleness or colour be turned any other way, and be applied to any other person, although the Jews make illiterate allegations, and prodigious dreams, by which they have fooled themselves for sixteen hundred years together, and still hope without reason, and are confident without revelation, and pursue a shadow while they quit the glorious body; while in the meantime the Christian prays for his conversion, and is at rest in the truth of Jesus, and hath certain inexpressible confidences and internal lights, clarities of the Holy Spirit of God, and loves to the holy Jesus produced in his soul, that he will die when he cannot dispute, and is satisfied and he knows not how, and is sure by comforts, and comforted by the excellency of his belief, which speaks nothing but holiness, and light and reason, and peace and satisfactions infinite, because he is sure that all the world can be happy if they would live by the religion of Jesus, and that neither societies of men nor single persons can have felicity but by this; and that therefore God, who so decrees to make men happy, hath also decreed that it shall for ever be upon the face of the earth, till the earth itself shall be no more. Amen.

Now if against this vast heap of things any man shall but confront the pretences of any other religion, and see how they fail both of reason and holiness, of wonder and divinity, how they enter by force, and are kept up by human inter-

ests, how ignorant and unholy, how unlearned and pitiful are their pretences,—the darknesses of these must add great eminency to the brightness of that. For the Jews' religion which came from heaven is therefore not now to be practised, because it did come from heaven, and was to expire into the Christian, it being nothing but the image of this perfection ; and the Jews needed no other argument but this, that God hath made theirs impossible now to be done, for he that ties to ceremonies and outward usages, temples and altars, sacrifices and priests, troublesome and expensive rites, and figures of future signification, means that there should be an abode and fixed dwelling, for these are not to be done by an ambulatory people ; and therefore since God hath scattered the people into atoms and crumbs of society, without temple or priest, without sacrifice or altar, without Urim or Thummim, without prophet or vision, even communicating with them no way but by ordinary providence, it is but too evident that God hath nothing to do with them in the matter of that religion, but that it is expired, and no way obligatory to them or pleasing to him which is become impossible to be acted ; whereas the Christian religion is as eternal as the soul of a man, and can no more cease than our spirits can die, and can worship upon mountains and in caves, in fields and churches, in peace and war, in solitude and society, in persecution and in sunshine, by night and by day, and be solemnised by clergy and laity in the essential parts of it, and is the perfection of the soul, and the highest reason of man, and the glorification of God.

But for the heathen religions it is evidently to be seen, that they are nothing but an abuse of the natural inclination which all men have to worship a God, whom because they know not, they guess at in the dark ; for that they know there is and ought to be something that hath the care and providence of their affairs. But the body of their religion is nothing but little arts of governments and stratagems of princes, and devices to cure the government of new usurpers, or to make obedience to the laws sure, by being sacred, and to make the yoke that was not natural, pleasant by something that is. But yet for the whole body of it who sees not that their worshippings could not be sacred, because they

were done by something that is impure? They appeased their gods with adulteries and impure mixtures, by such things as Cato was ashamed to see, by gluttonous eatings of flesh, and impious drinkings, and they did *litare in humano sanguine*, they sacrificed men and women and children to their *demons*, as is notorious in the rites of Bacchus Omesta amongst the Greeks, and of Jupiter, to whom a Greek and a Greekess, a Galatian and a Galatess were yearly offered; in the answers of the oracles to Calchas as appears in Homer and Virgil; who sees not that crimes were warranted by the example of their immortal gods, and that what did dishonour themselves, they sang to the honour of their gods, whom they affirmed to be passionate and proud, jealous and revengeful, amorous and lustful, fearful and impatient, drunken and sleepy, weary and wounded,—that the religions were made lasting by policy and force, by ignorance, and the force of custom, by preferring an inveterate error, and loving of a quiet and prosperous evil, by the arguments of pleasure and the correspondences of sensuality, by the fraud of oracles and the patronage of vices, and because they feared every change as an earthquake, as supposing overturnings of their old error to be the eversion of their well-established governments: and it had been ordinarily impossible that ever Christianity should have entered if the nature and excellency of it had not been such as to enter like rain into a fleece of wool, or the sun into a window without noise or violence, without emotion and disordering the political constitution, without causing trouble to any man but what his own ignorance or peevishness was pleased to spin out of his own bowels, but did establish governments, secure obedience, made the laws firm, and the persons of princes to be sacred. It did not oppose force by force, nor “strike princes for justice;” it defended itself against enemies by patience, and overcame them by kindness; it was the great instrument of God to demonstrate his power in our weaknesses, and to do good to mankind by the imitation of his excellent goodness.

Lastly, he that considers concerning the religion and person of Mahomet, that he was a vicious person, lustful and tyrannical, that he propounded incredible and ridiculous propositions to his disciples, that it entered by the sword, by blood and vio-

lence, by murder and robbery, that it propounds sensual rewards and allures to compliance by bribing our basest lusts; that it conserves itself by the same means it entered, that it is unlearned and foolish, against reason and the discourses of all wise men; that it did no miracles and made false prophecies: in short, that in the person that founded it, in the article it persuades, in the manner of prevailing, in the reward it offers, it is unholy and foolish and rude; it must needs appear to be void of all pretence, and that no man of reason can ever be fairly persuaded by arguments, that it is the daughter of God and came down from heaven. Since therefore there is nothing to be said for any other religion, and so very much for Christianity, every one of whose pretences can be proved as well as the things themselves do require, and as all the world expects such things should be proved; it follows that the holy Jesus is the Son of God, that his religion is commanded by God, and is that way by which he will be worshipped and honoured, and that "there is no other name under heaven by which we can be saved, but only by the name of the Lord Jesus." He that puts his soul upon this cannot perish; neither can he be reprov'd who hath so much reason and argument for his religion. *Sit anima mea cum Christianis*; I pray God my soul may be numbered amongst the Christians.

ON THE BEING OF A GOD.

BY THE

REV. JOHN BALLANTYNE.

[ORIGINAL.]

ON THE BEING OF A GOD.

OF all the subjects to which we can direct our attention, the existence of a Deity is the most transcendently important. If we can prove that there is in nature a Being of sovereign power, and wisdom, and justice, and goodness; a Being by whom all things were created “in the heaven above, and on the earth beneath, and in the waters under the earth,” and by whose sovereign attributes they are continually preserved and governed; we establish a series of truths in comparison of which every other tenet to which the unassisted understanding of man can reach, shrinks into nothing.

The reasoning on the other side, however, is not a little specious, and ought to obtain the most attentive consideration. It may be stated as follows:—“It is manifest that we are warranted to ascribe to matter every quality which observation shows that it possesses,—that we are warranted, for example, on the ground of observation, to ascribe to it the qualities of length, breadth, and thickness,—that we are warranted on the same ground to ascribe to it the qualities of producing rectilineal motion, circular motion, elliptical motion, &c.,—and that we are likewise warranted, on the same ground, to ascribe to it the qualities of producing in us sensations of colour, of sound, of taste, of smell, &c. And if we be warranted on the ground of observation to ascribe to it these qualities, are we not equally warranted on the same ground to ascribe to it various others,—to ascribe to it, for example, the qualities of producing shrubs and trees, the qualities of producing sheep and oxen, and the qualities of producing men and women, and thus covering the earth with all the vegetable, and animal, and human beings, which

we witness? It seems quite obvious that we have the same evidence for ascribing to matter all these qualities, as for ascribing to it any of them; and that if we deny any of them, we may just as well deny them all, and thus strip matter of its qualities altogether.

“And if matter be sufficient to produce the effects now mentioned, why resort to any other principle to account for their production? It is no doubt absurd to suppose that effects may take place without causes, but after finding an adequate cause it is surely most unphilosophical to search for any other. The principle of causation, beyond all question, does not require us to look for causes that are more than sufficient for the effects, and daily and hourly observation shows that matter is not only sufficient, but that it actually produces them,—at least it shows this as clearly as that matter has any qualities at all, even the qualities of length, breadth, and thickness.

“The common people too, as is evident from their conversation and conduct, and even from the structure of common language, seldom look higher than to matter for the causes of things. They speak as familiarly of fire’s warming them, of food’s nourishing them, of the productive powers of animals and vegetables, and even of the productive powers of the ground itself, as they speak of feeling pleasure or pain, and think as little of divine agency in such cases—except perhaps when it is forced on their attention—as of what they never heard of. In reality the great subject of complaint and lamentation with moralists and divines in all ages has been the tendency of mankind to confine their thoughts to matter, and disregard the agency of a Divine Being,—so remarkably does the reasoning of those who deny the existence of a Deity, and the common sentiments of mankind accord with one another.”

Such is a very summary, but I conceive a correct, view of the main foundation of modern atheism. The ancient atheism, at least that which attracted most attention, was built on a very different foundation. It rested for its support on the principle of contingency. It asserted that events may take place by chance, and that the origin of the present system of the universe may be merely one of those infinitely

numerous events which may take place by chance. But no modern atheist would resort to such a doctrine. The atheism of the moderns is built not on the principle of chance, but on the principle of necessity. It does not maintain, as some seem most ignorantly to imagine, that events may take place without causes. On the contrary, its great argument is, that events are not only produced by causes, but by causes which fall under our observation,—which we observe by our very senses,—and as to the origin of the system of the universe, it asserts that there is as little difficulty in supposing that the universe itself, in some form or other, may have been eternal as that a Deity is so.

It is of the utmost importance that the reasoning of modern atheism be distinctly understood, and fairly encountered. Those mistake exceedingly who imagine that none but weak minds are liable to atheism. The inductive philosophy, though unquestionably of the very highest value, has a natural, I might almost say a necessary, tendency to this deplorable result in a certain stage of its progress, and at present it seems to be in that very stage. An inductive philosopher is taught to rely with the utmost assurance on the evidence of observation, and as he observes, or thinks he observes, that matter produces the changes which he witnesses around him, he very naturally believes that it actually produces them, and of course, that those are very unphilosophical, and unreasonable persons, who insist on their referring their production to any other influence.

I am far however from meaning to insinuate, that the overthrow of modern atheism will be found a very arduous undertaking to those who assail it with the proper weapons. In fact, that its chief argument is utterly fallacious, must be evident to every one who reflects, that it bears as forcibly against the existence of knowledge, or volition in our fellow-men, as against the existence of a Divine Being. How would we regard the person who should argue thus:—We observe our fellow-men to have eyes, and we observe their eyes to collect the rays of light, and form certain pictures on the retina, but as we do not observe any consequent sensation of colour, why should we believe there is any such sensation? We observe that our fellow-men have mouths,

and we observe that their mouths utter certain sounds,—such as the blueness of the sky, the whiteness of snow, the sweetness of sugar, the sourness of vinegar, the beasts of the field, the trees of the forest, the birds of the air,—but as we do not observe any thought or conception that gives rise to these sounds, why should we believe there is any such thought or conception? We observe our fellow-men to have hands, and we observe their hands to combine means for the accomplishment of results,—to employ looms, steam, cotton, &c., for manufacturing cloths; to employ stone, mortar, trowels, &c., for building houses; and to employ pens, ink, and paper, &c., for writing books,—but as we do not observe anything like knowledge or volition, as the source of these operations, why should we believe there is any knowledge or volition? In short, we observe the mere matter which constitutes the bodies of our fellow-men, accomplishing innumerable results, and why not believe that it actually accomplishes them? Can anything be more unreasonable, or more opposite to the whole letter and spirit of the inductive philosophy, to resort to causes which we do not observe, instead of being satisfied with those which we do observe? Is it possible to obtain better evidence for the qualities of things, than that of direct observation; and does not direct observation show, that mere flesh, and blood, and bones, may possess the qualities of manufacturing clothes, and building houses, and writing books,—that the very fingers of Sir Walter Scott, for example, are endowed with the property of writing novels? Is it not on the ground of observation, that we ascribe to matter the qualities of length, breadth, and thickness; and why not on the same ground ascribe to it other qualities,—why not ascribe to it all the qualities now referred to?

This reasoning is precisely the same with that against the being of a God; and if it be utterly fallacious in the one case, it must be equally fallacious in the other. The source of the fallacy I shall afterwards endeavour to point out, and in the meantime proceed to examine the positive evidence in favour of the existence of a Deity.

The evidence for the being of a God consists of two parts. The first shows that objects undergo various changes,—that

they are regular in their structure and functions, and thoroughly adapted to the results they exhibit; and the second, that these things are proofs of a free and intelligent mind in their cause.

The most interesting performance I have met with on the first part of the argument, is Dr. Paley's Natural Theology. The instances which he there brings forward of the regular adaptation of things to each other, and to the phenomena they exhibit, are so numerous and decisive as to leave nothing more to be desired on that head of the evidence. I confess, however, he does not appear to me to succeed so well with the second part of the argument. He appeals indeed with great effect to common belief, but an appeal to such a tribunal can hardly be admitted without some suspicion, especially when it is considered that the most egregious errors might easily be established by relying on such authority. How easily, for example, could we prove that the earth is at rest, and that all the heavenly bodies are continually moving round it; that colours, though nothing but sensations in our own minds, are spread over the surface of surrounding objects; and that sounds, though mere sensations also, are conjoined with things external,—were popular conviction set up as the criterion of truth. In all ages, in short, has not the first step to the establishment of just principles been to break through the fetters of popular conviction? What, for instance, had been the condition of astronomy, if the convictions of the common people had been received as evidence?

In the following passage Dr. Paley seems about to enter on a more hopeful course of reasoning, but he is far from bringing it to a proper termination. "Wherever we see marks of contrivance," says he, "we are led for its cause to an intelligent author. And this transition of the understanding is founded upon uniform experience. We see intelligence constantly contriving, that is, we see intelligence constantly producing effects, marked and distinguished by certain properties; not certain particular properties, but by a kind and class of properties, such as relation to an end, relation of parts to one another, and to a common purpose. We see, whenever we are witnesses to the actual formation of things, *nothing except intelligence producing effects so marked and distinguished.*"

In this last sentence, though the chief part of his cause depends on it, Dr. Paley is by no means sufficiently protected against the attacks of his adversaries. They will reply in a moment that he is assuming as true a doctrine that is contradicted by daily observation—the very foundation of inductive philosophy,—for that things destitute of all intelligence are continually observed to produce effects distinguished by as complete a relation of parts to one another, and to a common result, as the highest intelligence we have an opportunity of witnessing. An unconscious and unintelligent seedling, for instance, placed in a soil and situation as unconscious and unintelligent as itself, very soon produces a tree with all its branches, and leaves, and flowers, and fruit. Could the most intelligent man upon earth do the same? In fact, if we trust observation, and what else can we trust unless we throw the inductive philosophy entirely aside, are we not warranted to conclude that it is vegetation, or something very like vegetation, that produces intelligence, rather than that it is intelligence which produces vegetation.

The more enlightened friends of scepticism, it must be remembered, do not plead that events take place without causes, as some of their adversaries seem willing to allege. What they plead for is, that the objects which we witness are really the causes of the effects which we see or think we see them producing,—that it is really fire which warms us—that it is really food which nourishes us—that it is really our dwellings which shelter us; and proceeding in the same course, and on the same principle, they maintain that it is really seed placed in certain circumstances that gives rise to plants and shrubs and trees, and so in other cases. And if the things which we witness are causes, and adequate causes, of the changes which result from them, where, they ask, is the necessity of supposing any other cause?

Dr. Paley goes on to remark: “Furnished with this experience, we view the productions of nature. We observe them also marked and distinguished in the same manner. We wish to account for their origin. Our experience suggests a cause perfectly adequate to this account. No experience, no single instance or example, can be offered in favour of any other. In this cause therefore we ought to

rest; in this cause the common sense of mankind has, in fact, rested, because it agrees with that which, in all cases, is the foundation of knowledge,—the undeviating course of their experience. The reasoning is the same, as that, by which we conclude any ancient appearances to have been the effects of volcanoes or inundations, namely, because they resemble the effects which fire and water produce before our eyes; and because we have never known these effects to result from any other operation. And this resemblance may subsist in so many circumstances, as not to leave us under the smallest doubt in forming our opinion. Men are not deceived by this reasoning: for whenever it happens, as it sometimes does happen, that the truth comes to be known by direct information, it turns out to be what was expected. In like manner, and upon the same foundation, (which in truth is that of experience,) we conclude that the works of nature proceed from intelligence and design, because, in the properties of relation to a purpose, and subserviency to an use, they resemble what intelligence and design are constantly producing, *and what nothing except intelligence and design ever produce at all.*"

Nothing can be more satisfactory than the doctrine that we are to reason on this subject from experience—or analogy, as I would rather call it—and of course that we are not to resort to the vague and mystical principles of belief which some contend for; but in his reasoning, Dr. Paley assumes as matter of experience the chief point in dispute. "In the properties of relation to a purpose," says he, "and subserviency to a use, the works of nature resemble what intelligence and design are constantly producing, *and what nothing except intelligence and design ever produce at all.*"

On this last assumption two remarks present themselves. *First.* The friends of scepticism will flatly deny its accuracy. They allow that in the works of nature there are innumerable instances of the adaptation of things to each other, and to the results they exhibit. No person of a sane mind can deny this doctrine, and the friends of scepticism acknowledge it most readily; but what they maintain is, that there are many things besides intelligence and design which produce such phenomena. Mere matter, they allege, as we every

day witness with our very eyes, gives rise to them, and of course that they cannot be regarded as an evidence of mind. Dr. Paley has not fairly met this argument, and whatever may be thought of its strength or its weakness, it is certainly rather awkward for an author to write a book against atheism, and yet overlook in a great measure the principal argument that is urged in its support.

Secondly. But even admitting that nothing but intelligence and design ever produce relation to a purpose, or subserviency to a use, it is not easy to see how a divine Being can be inferred. The lower animals, it is evident, possess a degree of intelligence and design; but can any person imagine that even an infinite degree of such intelligence and design as they possess, would constitute a being at all analogous to that God whom we are accustomed to adore? In addition to intelligence and design, a divine Being must possess something essentially and radically different. He must possess *free agency*, else though his knowledge and skill be ever so immeasurable, he is merely the first minister under the dominion of Fate, and consequently no divine being at all. Dr. Paley ought to have attended to this consideration. The free agency of God is the source of the exercise, not only of all his natural, but also of all his moral, attributes, without a single exception. In reality, there can be no moral attribute whatever without free agency, for morality is entirely founded on this endowment, and cannot possibly exist where it is wanting. A necessary agent from the very nature of things cannot be a moral agent—cannot be a God at all. I may add, that it is free agency which seems manifestly to constitute *the foundation* of what is called the image of God in the soul of man. Man resembles the animal, and even the vegetable and mineral worlds in many things. He resembles God, however, in others; and the foundation of his similitude to God is plainly that faculty which raises him above the inferior creatures—the faculty of attention or volition, which has free agency for its very essence, and which is the foundation of every moral attribute he is endowed with.

There is one remark in the above quotation from Dr. Paley, which, had it been duly attended to, would have conducted

him, I am persuaded, to a very successful termination of his labours. "Furnished with this experience," says he, "we view the productions of nature, . . . we wish to account for their origin." Now had he shown that mind has the power of *beginning or originating* changes, while matter, even according to the acknowledgment of his adversaries, has the power of beginning no set of changes whatsoever, he had been led, I am convinced, to a series of arguments which seem highly satisfactory and indeed altogether irresistible. To prepare the way for stating these arguments let the two following observations be attended to.

1st. All are now agreed that material objects do not begin changes of any kind. Philosophers differ from each other about many things, but they are unanimous respecting this, that throughout the whole range of nature there is not a single change or series of changes that derives its beginning from matter. The philosophy of Hume and Brown and other Necessitarians on this point is invaluable. If it do not prove all that might be wished, it establishes at least a negative proof of the very last importance.

We are much in the practice, it is true, of ascribing the origin of many things to matter; but even though we could not account for this practice, the doctrine now stated would not be invalidated—a doctrine maintained by philosophers of every creed and character, whether Atheists, Deists, Socinians, Arminians, Calvinists, Casualists or Necessitarians; in fact, by every tolerably educated person in existence. The practice, however, may easily be accounted for. Material objects have often the appearance of beginning changes; and though we gradually discover that this appearance is erroneous, yet it is natural for us both to speak and to think in our ordinary unreflecting moments as if it were well-founded.

2d. There is no evidence against the doctrine that the various changes we witness in nature begin from a free and intelligent mind. The utmost that any reasonable person can plead for is, that there is no evidence in its favour; and that for any thing we can tell every series of changes may stretch back to eternity, and thus have no beginning at all. The remark formerly noticed, that material objects are observed to produce changes, is here of no avail; for what-

ever may be meant by producing changes, it is admitted on all hands that matter does not begin changes, and of course its virtues in reference to this point cannot be set up in opposition to those of mind.

It is of some importance that these two observations be kept steadily in view; for if once it be allowed that the changes we witness in nature do not begin from matter, and that there is no evidence against their beginning from a free and intelligent mind, we have certainly made considerable progress, if not in actually proving the being of a God, at least in removing objections. But let us now attend to positive evidence.

1st. The number of free and intelligent minds at present upon earth—that is the number of human beings—amounts to many hundred millions, and if we add to them the numbers that have existed in former generations, the total amount must be enormous. All these minds have been the origin of changes, and been so perhaps in every minute at an average of their whole lives. So that instead of wanting examples of changes originating from free and intelligent minds, we have examples innumerable. The whole world is full of them, and has been so for ages. Upon what ground then can we doubt that the other changes which we witness also originate from some free and intelligent mind? There is not a single analogy against this conclusion, and the analogies in its favour are beyond all computation.

Analogy too, it must be observed, is the only evidence that bears on the subject. We may have the evidence of consciousness for the existence of our present mental operations, but no person expects such evidence for other matters. It is analogy that satisfies us of the truth of perception, of memory, of testimony, &c; and if we have the same evidence for the being of a God, that we have for the principles on which the whole of life depends, there is certainly no room for disbelief or hesitation. There should certainly be analogies of sufficient force to convince us of any important doctrine, and due allowance also should be made for those on the opposite side; but here the analogies exceed all definable limits, and there are none on the opposite side at all. Our argument, in short, is simply this—All those changes

whose origin is known begin from mind, and they are countless both in number and variety; why should we not believe that those whose origin is not known also begin from mind? Is it possible for us ever to reason from what is known to what is unknown, if we hesitate in this case?

This argument, it will be observed, does not rest for its authority on any appeal to popular evidence, nor is it founded on any mystical basis called an original principle of belief, about the credit of which it is difficult to say any thing. It appeals directly to the understanding; it is founded on admitted facts, or such as are evinced by consciousness itself; and it conducts us to the conclusion by the same kind of evidence as that which establishes the existence of things the most common and most generally acknowledged.

2d. Another large class of analogies arise from the adaptation of means to ends. What is the source of all those literary productions which display such an adjustment of parts to parts, and of the whole to the end they have in view? It is free and intelligent minds. What is the source of all those comforts we enjoy, of those dwellings we inhabit, of that food which we eat, of that raiment which we wear, of those endless conveniences and luxuries we enjoy, and of the numerous arts by which the whole are procured? It is free and intelligent minds. What is the source of those useful institutions to be found in every civilized community for regulating its literary, its moral, its judiciary, its commercial, its military, its naval, its political and other interests? Still we must answer, it is free and intelligent minds. In reality, it is impossible for man by his own agency to adapt any kind of means to ends without the exercise of free and intelligent mental influence. When we look to the works of nature, and examine the phenomena, we see the most distinct and numerous instances of adaptation of means to ends exhibited there likewise. It is needless to mention particulars,—they abound everywhere; even in the mineral kingdom, rude and unorderly though it seems, we observe them in myriads. What is the conclusion they are calculated to establish? If every instance of adaptation of means to ends, whose origin is known, begin from a free and intelligent mind, and if the instances are innumerable both in amount

and variety, can we avoid the conclusion that those instances whose origin is not known begin also from a free and intelligent mind? The whole foundation of probable evidence must be overturned ere such a conclusion can be rejected, and every deduction from what philosophers have been accustomed to call experience treated as invalid. In fact, as mentioned under the former argument, we never can reason from what is known to what is unknown—if this mode of arguing is not to be admitted.

Precisely the same mode of reasoning is adopted by Dr. Paley, but the premises are different. Dr. Paley considers the mind exclusively or almost exclusively as intelligent, and does not duly attend to the important facts, that while matter never begins changes, mind—I mean such a mind as possesses free agency—begins them continually. With the premises he adopts it is difficult to see how he can reason very strictly; and in point of fact, his reasoning is more popular than strict. It addresses itself rather to the convictions of the multitude, than to the understandings of the reflecting. As I formerly remarked too, it does not go far enough. In proving the being of a God, it is by no means sufficient to show that he is an intellectual being. It is no less necessary to show that he is possessed of free agency, otherwise his supreme sovereignty—an attribute which seems to be the very characteristic of divinity—and all his moral excellencies, without a single exception, are left in a state of complete uncertainty; in other words, the existence of God is not proved at all, for a being without sovereignty and moral perfections cannot be God. Dr. Paley's reasoning, though admitted to be accurate so far as it goes, does not lead to an adequate conclusion. The reasoning I have suggested is founded on premises exceedingly different, and its great tendency is to show that God is a free as well as intelligent agent, and consequently that he possesses all those attributes which good men are accustomed to ascribe to him; for if once freedom and intelligence are established, the other attributes I refer to follow as matters of course.

3d. Another large class of analogies arise from the existence of regularity. These might perhaps have been arranged under the former head, but they seem to possess some pecu-

liar features. Whenever a considerable degree of regularity is exhibited in the works of man, we are always certain that they have originated from that free and intelligent mind with which he is endowed. A few particulars may be thrown together with some order where there is very little attention ; but whenever the particulars are numerous, and the order distinctly marked, we are sure that attention has been employed. The examples too of regularity in the works of man surpass all computation ; for in whatever undertaking he engages he is almost always attentive to some degree of order. Even when the end he has in view could be easily gained in a different way, we find him attentive to have things orderly arranged. In the works of nature the most orderly arrangement is everywhere conspicuous. Whether we look above, beneath, or around us, we find things formed and conducted with as much regularity as if regularity were the sole end of their being. The question formerly proposed again returns in all its force. If all the instances of regularity whose origin is known begin from a free and intelligent mind, and these instances be innumerable, are we not bound to conclude that those whose origin is not known begin also from such a mind ? On what principle can we ever reason from things known to things unknown if this conclusion be refused ?

4th. Another large class of analogies arise from what may be called the different degrees of indications. When one quality indicates another, a higher degree of the first not only indicates a higher degree of the second, but indicates the second with a higher degree of power. This is a necessary consequence of the doctrine, that probable evidence is founded on the principle of association ; for according to that principle, if one degree of a quality suggest another with a certain force, a double degree must suggest it with double the force, a triple degree with triple the force, and so on. This mode of reasoning completely accords with daily experience. There is more of regular adaptation of means to ends ; that is, there are a much greater number and variety of parts, regularly adapted to each other and to the end in view, in the construction of a watch than in the construction of a pair of shoes ; and the construction of a watch is always regarded as a greater indication of mind—of a free and in-

telligent mind to wit—than the construction of a pair of shoes. There are a much greater number and variety of parts adapted to each other and to the end in view in the construction of a ship of war, than in the construction of a fishing-boat, and the construction of a ship of war is likewise regarded as a greater indication of mind—of a free and intelligent mind—than the construction of a fishing-boat. The application of this to the works of nature can escape no one. There are an inconceivably greater number and variety of parts adapted to each other and to the results they exhibit in the works of nature than in the works of man, and in the same proportion must they be considered, as more powerfully indicative of a free and intelligent mind than the works of man.

“It is only when two *Species* of objects,” says Hume in his Essay on Providence and a Future State, “are found to be constantly conjoined, that we can infer the one from the other ; and were an effect presented, which was entirely singular, and could not be comprehended under any known *Species*, I do not see that we could form any conjecture or inference at all concerning its cause. If experience, and observation, and analogy be, indeed, the only guides which we can reasonably follow in inferences of this nature, both the effect and cause must bear a similarity and resemblance to other effects and causes, which we know, and which we have found, in many instances, to be conjoined with each other.”

He wishes us to apply these remarks to the system of nature—particularly to the creation of the world—and his meaning is, that as creation is a singular event, and cannot be comprehended under a known species, in other words, is not like other events with which we are acquainted, we can draw no conclusion respecting its origin. If the doctrine above stated be correct, this notion is utterly ridiculous. For if change be indicative of a free and intelligent mind, the greater the change the stronger must be the indication, and as the greatest of all changes is creation, or the forming of something out of nothing, creation must have the most powerful influence to indicate a free and intelligent mind.

Hume has completely deceived himself by confounding different attributes with different degrees of the same attribute. Unquestionably we cannot reason from analogy re-

specting attributes totally different in their nature from all that we have ever witnessed, for the nature of analogy precludes such reasoning. But the case is much otherwise when attributes differ only in degree. Difference of degree should operate on the mind in the same way as difference of number. If one change for example indicate mind, two changes must indicate it more strongly, as Hume himself, I am persuaded, would allow. But what is a double change or a double degree of change but merely two changes combined into one? at least, if our doctrine be just, the effect on the mind should be the same, and it actually has this effect, and confirms the doctrine.

5th. The last class of analogies I shall consider, are those which arise from the difficulty of explaining the phenomena of nature without a free and intelligent mind. We can easily see how changes may take place, and how means may be adjusted, and regularly adjusted to ends, when a free and intelligent mind is employed. We have instances of this innumerable. If we take a number of inanimate objects, and place them under the control of a human being, we have no manner of difficulty in seeing how they may be made to act in concert, and conspire to the accomplishment of some specific result. But if free and intelligent mind be laid aside, the whole becomes impenetrable mystery. That a number of inanimate and unconscious beings, which are neither acquainted with their own existence nor with anything else, should all regularly act together for effecting a particular purpose, may not perhaps be an absolute impossibility, but it is something the manner of accomplishing which is certainly altogether inconceivable. Now, when we look to the works of man and then to the works of nature, what do we observe? In the former we find the most brute and unconscious materials regularly adjusted to specific purposes by the influence of free and intelligent mind; in the latter we observe the same brute and unconscious materials still more regularly adjusted to specific purposes. Is it possible to avoid the conclusion that they too are adjusted by the influence of free and intelligent mind? This supposition explains every difficulty, and accounts for the phenomena in a way the most simple and satisfactory.

I am aware of the reply which the friends of scepticism may make to this argument. The capability of explaining phenomena, they may allege, is not enough, and that there should be positive evidence that the principle brought forward to explain them actually exists. But this objection amounts to nothing. The principle that free and intelligent mind begins changes, and regularly adjusts means to ends, does exist. The world abounds with it, for every human being possesses such a mind; and in applying it to the phenomena of nature, we merely follow the course which philosophers in other matters adopt every day. The principle of gravitation, for instance, which exists upon earth, they do not hesitate to extend to the very heavens, although the analogies are incomparably less numerous and exact than those which relate to mind.

Perhaps the friends of scepticism may also allege, that as it is impossible to explain every thing, we must stop somewhere in our researches, and that for their part they do not go farther than obvious facts. They see objects acting regularly, and conspiring to accomplish specific results, but as to the manner of their doing so, it is not for them to determine. But this modesty can avail them very little. Would they stop in their researches at consciousness, they would be entitled at least to the credit of consistency; but if they go a single step farther, and believe either what is outward or past or future,—believe either perception, or memory, or testimony, or experience, as it is called, consistency is at an end, unless they go the full length of believing that free and intelligent mind is the origin of every thing. Beyond the limits of consciousness there is no evidence for anything but what is founded on analogy, (except perhaps space and duration, which are things of a very peculiar nature,) and the analogies in favour of the being of a God are more numerous and decisive than those in favour of the existence of any other being whatsoever. There are no analogies, it must be observed, against the divine existence. The farthest length that any one can go, in his opposition to it, is to allege, that, for any thing we can tell, the system of nature may be eternal, and consequently have no beginning,—an allegation which does not pretend to advance counter-evidence, but merely insists on positive proof.

If the analogies derived from the human mind, as free and intelligent, establish the existence of God as free and intelligent likewise, they also establish the other attributes, both natural and moral, which are usually ascribed to him. They farther evince, or at least go far to evince, another important particular,—that God did not create things at first and then leave them to themselves, but that, as Stewart remarks, in his *Philosophy of the Human Mind*, he is “the constantly operating efficient cause in nature, and the great connecting principle among all the various phenomena we observe.” “These different hypotheses,” says that eloquent writer in his *Outlines*, referring to different notions of the votaries of atheism, “have been adopted by ingenious men, in preference to the simple and sublime doctrine, which supposes the order of the universe to be not only at first established, but every moment maintained, by the incessant agency of one supreme Mind,—a doctrine against which no objection can be stated, but what is founded on prejudices resulting from our own imperfections.” In reality, not only can no argument be stated against this doctrine but what is founded on prejudices resulting from our own imperfections, but very powerful arguments may be stated in its favour. Can a single instance be given of an effect being produced by the agency of a free and intelligent being, which does not instantly cease the moment that agency is withdrawn? We can detain our ideas by the influence of mind, but as soon as we cease the mental exertion, the consequent effect ceases also. We can move our limbs by the influence of mind, but as soon as we cease the mental exertion in this case also the consequent effect ceases. And in every case, without exception, it will be found, that in as far as any effect is occasioned by a free and intelligent mind, its existence is at an end the moment that the influence of mind is withdrawn. If we are to reason in this matter from the creature to the Creator, the conclusion is obvious and irresistible. Were God to withdraw his influence for a moment, the whole creation would instantly vanish. In other words, God is not only the creator, but likewise the preserver and governor of every thing that exists.

IMMANUEL:

OR THE

MYSTERY OF THE INCARNATION OF THE
SON OF GOD, UNFOLDED.

BY JAMES USHER, D.D.

ARCHBISHOP OF ARMAGH.

PREFATORY NOTICE.

JAMES USHER, one of the most learned and saintly of Protestant prelates, was born of a wealthy and honourable family in Dublin, in January 1580-1. Two learned young Scotchmen, of the names of Fullerton and Hamilton, who clogged their real character (that of agents of the king of Scotland, to maintain intercourse with the Protestant nobility and gentry of Ireland, in the prospect of Queen Elizabeth's demise,) under that of a superior kind of schoolmasters, had the honour of being his instructors, under whose tuition he made such progress as to be qualified to enter the university of Dublin at the early age of thirteen years. In 1600 he took the degree of M.A., and was admitted to holy orders by his uncle, the archbishop of Armagh, in his twenty-first year. In 1603, he, along with Dr. Chaloner, visited England, to purchase books for the university library; and soon after became chancellor of St. Patrick's, Dublin, and incumbent of the parish of Finglass. In 1606 he revisited England, and formed an intimacy with the famous English antiquaries, Camden and Cotton. In 1607 he was raised to the divinity chair in the university of Dublin, which he occupied for thirteen years. In 1610 he was elected to the provostship of the university, which he however declined; and two years afterwards he was admitted to the degree of D.D. In 1615 he was employed to draw up the articles of the church of Ireland, which at this time asserted its independency. These differ from the Thirty-nine articles of the Church of England chiefly by the more unequivocal declaration of the doctrines usually termed Calvinistic. King James nominated him to the vacant see of Meath in 1619, and in the following year he was consecrated to his episcopal functions. In 1626 he was raised to the archbishopric of Armagh and primacy of Ireland. In 1640, on visiting England, he found the differences be-

tween King Charles I. and his parliament coming to a crisis, and he attempted to avert the catastrophe that soon followed by proposing a scheme of church government which should embrace the best parts of Episcopacy and Presbytery, but the dissolution of the parliament prevented the discussion of his plan. In 1641 the Irish rebellion broke out in all its horrors, and Usher, though happily beyond the reach of personal danger, incurred great loss of property. His library was saved, and conveyed to him by sea; but he had to sell his plate and jewels for present support. At length an arrangement was made for a temporary provision for him, from the temporalities of the vacant see of Carlisle. On the civil war taking place, he took up his residence at Oxford. Though nominated by the parliament to be a member of the Westminster Assembly of Divines, in 1643 he not only refused to take his seat, but publicly controverted the authority, and denounced the design of that remarkable synod. By this conduct he so provoked the parliament, that they passed an order for the confiscation of his library, which was, however, through the interposition of his friend Selden, suffered to be redeemed for a small sum. When Oxford seemed in danger of being besieged in 1645, he quitted that city and retired to Cardiff, of which place his son-in-law, Sir Timothy Tyrrel, was governor for the king. On Sir Timothy quitting the command, the primate found it necessary to seek another shelter; but in passing from Cardiff to St. Donates in Glamorganshire, to which Lady Stradling had invited him, he and his daughter fell in with a body of Welsh armed mountaineers who pillaged them, and scattered his books and papers. By the exertions of some of the gentlemen of the county, however, the most of them were recovered. In 1646 he came to London, and took up his residence with the countess of Peterborough. By the influence of Selden and other friends he was suffered, notwithstanding his well-known royalist principles, to live undisturbed. Such was the reverence for his piety and learning, that an order was passed in parliament to pay him yearly £400. In 1647 he was chosen preacher to the Benchers of Lincoln's inn, who furnished him with handsome lodgings and rooms for his library. When the Presbyterian party opened a treaty with King Charles, when in Carisbrooke castle, Usher again renewed the proposition of conjoining Episcopacy with Presbytery. The king agreed to the plan, the leading presbyterian clergy also concurred

in it, but the parliamentary commissioners, bent on the total abolition of episcopacy, refused their consent, so that it fell to the ground. Archbishop Usher always asserted the validity of Presbyterian ordination, and held a friendly correspondence with several divines of that persuasion. He died March 21st, 1656, at the countess of Peterborough's seat at Ryegate, in the seventy-sixth year of his age. It was the countess's wish that he should have been interred in her own family vault: but Cromwell, then Lord Protector, with characteristic liberality and nobleness of mind, ordered for him a public funeral in Westminster Abbey, which was attended by a numerous concourse of all ranks,—and Episcopalians, Presbyterians and Independents, in an age when ecclesiastical controversies were agitated with peculiar virulence, united in doing honour to "this most learned, most humble, holy man." * For a full account of the archbishop's life and works his biographies by Parr, Bernard, and Aikin may be consulted.

The tract that follows is appended to the archbishop's 'Body of Divinity,' published in 1645, but it would appear to have been given to the world at an earlier date, as it is said in the title-page of the volume to have been "heretofore written and published by the same author." It is a very remarkable composition, and it is difficult to say whether in reading it we most admire the profound theologian or the devout Christian.

* Walton.



THE MYSTERY

OF THE

INCARNATION OF THE SON OF GOD.

THE holy prophet, in the Book of the Proverbs,* poseth all such as have not “learned wisdom, nor known the knowledge of the holy,” with this question, “Who hath ascended up into heaven, or descended? who hath gathered the wind in his fists? who hath bound the waters in a garment? who hath established all the ends of the earth? What is his name, and what is his SON’s name, if thou canst tell?” To help us herein, the SON himself did tell us, when he was here upon earth, that “None hath ascended up to heaven, but he that descended from heaven, even the Son of man which is in heaven.”† And that we might not be ignorant of his name, the prophet Isaiah did long before foretell, that “Unto us a child is born, and unto us a son is given; whose name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace.”‡

Where, if it be demanded how these things can stand together,—that the Son of man speaking upon *earth*, should yet at the same instant be *in heaven*,—that the *Father of eternity* should be *born in time*,—and that the *Mighty God* should become a *child*, which is the weakest state of man himself? we must call to mind, that the first letter of this great name is WONDERFUL. When he appeared of old to Manoah, his name was Wonderful, and he did wondrously,

* Prov. xxx. 3, 4.

† John iii. 13.

‡ Isa. ix. 6.

Judg. xiii. 18, 19. But that, and all the wonders that ever were, must give place to the great mystery of his incarnation, and in respect thereof cease to be wonderful; for of this work that may be verified, which is spoken of those wonderful judgments that God brought upon Egypt, when he would show his power,* and have his name declared throughout all the earth, "Before them were no such, neither after them shall be the like."†

Neither the creation of all things out of nothing, which was the beginning of the works of God, (those six working days putting, as it were, an end to that long sabbath that never had beginning; wherein the Father, Son, and Holy Ghost did infinitely glorify themselves,‡ and rejoice in the fruition one of another,§ without communicating the notice thereof unto any creature,) nor the resurrection from the dead, and the restoration of all things, the last works that shall go before that everlasting sabbath—which shall have a beginning, but never shall have end: neither that first, I say, nor these last, though most admirable pieces of work, may be compared with this, wherein the Lord was pleased to show the highest pitch—if any thing may be said to be highest in that which is infinite and exempt from all measure and dimensions—of his wisdom, goodness, power and glory.

The heathen Chaldeans, to a question proposed by the king of Babylon, made answer, that it was a *rare thing* which he required, and that none other could show it "except the gods, whose dwelling is not with flesh."|| But the rarity of this lieth in the contrary to that which they imagined to be so plain; that he "who is over all, God blessed for ever,"¶ should take our flesh and dwell, or pitch his tabernacle** with us. That as the glory of God filled the tabernacle†† (which was a figure of the human nature of our Lord‡‡) with such a kind of fulness, that Moses himself was not able to approach unto it (therein coming short, as in all things, of the Lord of the house§§); and filled the temple of Solomon—a type likewise of the body of our Prince of peace|||—in

* Exod. ix. 16. † Exod. x. 14; xi. 6. ‡ John xvii. 5.
 § Prov. viii. 30. || Dan. ii. 11. ¶ Rom. ix. 5. ** ἐσκήνωσε,
 John i. 14. †† Exod. xl. 34, 35. ‡‡ Heb. ix. 9, 11. §§ Heb.
 iii. 3, 6. ||| John ii. 19, 21.

such sort that the priests could not enter therein : * so “in him all the fulness of the Godhead should dwell bodily.” †

And therefore, if of that temple, built with hands, Solomon could say with admiration : “But will God in very deed dwell with men on the earth? Behold, heaven and the heaven of heavens cannot contain thee ; how much less this house which I have built ?” ‡ of the true Temple, that is not of this building, we may with greater wonderment say with the apostle, “Without controversy great is the mystery of religion : God was manifested in the flesh ;” §—yea, was made of a woman, and born of a virgin : a thing so wonderful, that it was given for a sign unto unbelievers seven hundred and forty years before it was accomplished ; || even a sign of God’s own choosing among all the wonders in the depth, or in the height above. “Therefore the Lord himself shall give you a sign. Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel.” Isa. vii. 14.

A notable wonder indeed, and great beyond all comparison,—that the Son of God should be “made of a woman,” ¶ even made of that woman which was made by himself ; **—that her womb then, and the heavens now, †† should contain him whom “the heaven of heavens cannot contain ; ‡‡—that he who had both father and mother, whose pedigree is upon record even up unto Adam, who in the fulness of time was brought forth in Bethlehem, and when he had finished his course was “cut off out of the land of the living” at Jerusalem ; should yet notwithstanding be in truth, that which his shadow Melchisedec was only in the conceit of the men of his time, “without father, without mother, without pedigree, having neither beginning of days nor end of life :” §§—that his Father should be *greater* than he, ||| and yet he his Father’s *equal* ; ¶¶—that he *is* before Abraham *was*, †† and yet Abraham’s birth preceded his well-nigh the space of two thousand years ;—and finally, that he who was David’s Son should yet be David’s Lord,—a case which

* 2 Chron. vii. 1, 2. † Col. ii. 9. ‡ 2 Chron. vi. 18.
 § 1 Tim. iii. 16. || Isa. vii. 11, 14. ¶ Gal. iv. 4. ** John
 i. 3 ; Col. i. 16. †† Acts i. 21. ‡‡ 1 Kings viii. 27. §§ Heb.
 vii. 3. with Isa. liii. 8. and Mic. v. 2. ||| John xiv. 28.
 ¶¶ John v. 18 ; Phil. ii. 6. †† John viii. 58.

plunged the greatest Rabbies among the Pharisees,* who had not yet “learned this wisdom, nor known this knowledge of the holy.”

The untying of this knot dependeth upon the right understanding of the wonderful conjunction of the divine and human nature in the unity of the person of our Redeemer. For by reason of the strictness of this personal union, whatsoever may be verified of either of those natures, the same may be truly spoken of the whole person, from whichsoever of the natures it be denominated. For the clearer conceiving whereof, we may call to mind that which the apostle hath taught us touching our Saviour: “In him dwelleth all the fulness of the Godhead bodily,”† that is to say, by such a personal and real union, as doth inseparably and everlastingly conjoin that infinite Godhead with his finite manhood in the unity of the self-same individual person.

He in whom that fulness dwelleth, is the PERSON: *that* fulness which so doth dwell in him, is the NATURE. Now there dwelleth in him not only the fulness of the *Godhead*, but the fulness of the *manhood* also. For we believe him to be both perfect God, begotten of the substance of his Father before all worlds; and perfect man, made of the substance of his mother in the fulness of time. And therefore we must hold that there are two distinct *natures* in him,—and two so distinct that they do not make one compounded nature, but still remain uncompounded and unconfounded together. But *He* in whom the fulness of the manhood dwelleth is not one, and he in whom the fulness of the Godhead, another; but he in whom the fulness of both those natures dwelleth, is one and the same *Immanuel*, and consequently it must be believed as firmly that he is but one *person*.

And here we must consider, that the divine nature did not assume a human person, but that the divine person did assume a human nature; and that of the three divine persons, it was neither the first nor the third that did assume this nature, but it was the middle person, who was to be the middle one, that must undertake this mediation betwixt God and us, which was otherwise also most requisite, as well for

* Matt. xxii. 42, 43, &c.

† Col. ii. 9.

the better preservation of the integrity of the blessed Trinity in the Godhead, as for the higher advancement of mankind by means of that relation which the second person the Mediator did bear unto his Father. For if the fulness of the Godhead should have thus dwelt in any human person, there should then a fourth person necessarily have been added unto the Godhead; and if any of the three persons besides the second, had been born of a woman, there should have been two sons in the Trinity. Whereas now the Son of God and of the blessed Virgin, being but one person, is consequently but one Son, and so no alteration at all made in the relations of the persons of the Trinity.

Again, in respect of us, the apostle showeth, that for this very end "God sent his own Son, made of a woman, that we might receive the adoption of sons;"* and thereupon maketh this inference, "wherefore thou art no more a servant, but a son; and if a son, then an heir of God through Christ:" intimating thereby, that what relation Christ hath unto God by nature, we being found in him have the same by grace. By nature he is "the only begotten Son of the Father;"† but this is the high grace he hath purchased for us, that "as many as received him, to them he gave power," or privilege, "to become the sons of God, even to them that believe on his name."‡ For although he reserve to himself the pre-eminence, which is due unto him in a peculiar manner,§ of being "the first-born among many brethren,"|| yet in him, and for him, the rest likewise by the grace of adoption are all of them accounted as *first-born*.

So God biddeth Moses to say unto Pharaoh, "Israel is my son, even my first-born. And I say unto thee, Let my son go, that he may serve me; and if thou refuse to let him go, behold, I will slay thy son, even thy first-born."¶ And the whole Israel of God, consisting of Jew and Gentile, is in the same sort described by the apostle to be "the general assembly and church of the first-born enrolled in heaven."** For the same reason that maketh them to be *sons*, to wit,

* Gal. iv. 4. 5. 7.

† John i. 14. and iii. 16.

‡ John i. 12.

§ *Propter quod unumquodque est tale, illud ipsum est magis tale.*

|| Rom. viii. 29.

¶ Exod. iv. 22, 23.

** Heb. xii. 23.

their incorporation into Christ, the self-same also maketh them to be *first-born*; so as—however it fall out by the grounds of our common law—by the rule of the gospel this consequence will still hold true, “if children, then heirs; heirs of God, and joint-heirs with Christ.”* And so much for the SON, the person assuming.

The *nature* assumed is “the seed of Abraham,” Heb. ii. 16; “the seed of David,” Rom. i. 3; “the seed of the woman,” Gen. iii. 15; the WORD, the second person of the Trinity,† being made flesh,‡ that is to say, God’s own Son being “made of a woman,”§ and so becoming truly and really “the fruit of her womb.”|| Neither did he take the substance of our nature only, but all the properties also and the qualities thereof; so as it might be said of him as it was of Elias¶ and the apostles,** that he was a man “subject to like passions as we are.” Yea he subjected himself “in the days of his flesh”†† to the same *weakness*‡‡ which we find in our own frail nature, and was compassed with like *infirmities*; and in a word, “in all things was made like unto his brethren,” sin only excepted. Wherein yet we must consider, that as he took upon him, not a human *person*, but a human *nature*; so it was not requisite he should take upon him any *personal* infirmities, such as are madness, blindness, lameness, and particular kinds of diseases, which are incident to some only and not to all men in general; but those alone which do accompany the whole nature of mankind, such as are hungering, thirsting, weariness, grief, pain, and mortality.

We are further here also to observe in this our Melchisedec,§§ that as he had no mother in regard of one of his natures, so he was to have no father in regard of the other; but must be born of a pure and immaeulate virgin, without the help of any man,—according to that which is written, “The Lord hath created a new thing in the earth, A woman shall compass a man.”||| And this also was most requisite, as for other respects, so for the exemption of the assumed nature

* Rom. viii. 17. † 1 John v. 7. ‡ John i. 14. § Gal. iv. 4.

|| Luke i. 42. ¶ Ἠλίας ἄνθρωπος ἦν ὁμοιοπαθὴς ἡμῖν, James v. 17.

** Ἡμεῖς ὁμοιοπαθεῖς ἐσμεν ὑμῖν ἄνθρωποι, Acts xiv. 15. †† Heb. v. 7.

‡‡ 2 Cor. xiii. 4; Heb. ii. 17, 18; iv. 15. §§ Heb. vii. 3. ||| Jer. xxxi. 22.

from the imputation and pollution of Adam's sin. For sin having by that one man entered into the world,* every father becometh an Adam unto his child, and conveyeth the corruption of his nature unto all those whom he doth beget. Therefore our Saviour assuming the substance of our nature, but not by the ordinary way of natural generation, is thereby freed from all the touch and taint of the corruption of our flesh, which by that means only is propagated from the first man unto his posterity. Whereupon, he being made *of* man but not *by* man, and so becoming the immediate fruit of the *womb*, and not of the *loins*, must of necessity be acknowledged to be that HOLY THING† which so was born of so blessed a mother, who although she were but the passive and material principle of which that precious flesh was made, and the Holy Ghost the agent and efficient, yet cannot the man Christ Jesus thereby be made the *son* of his own Spirit.‡ Because fathers do beget their children out of their own substance, the Holy Ghost did not so, but framed the flesh of him, from whom himself proceedeth, out of the creature of them both, “the handmaid of our Lord,” whom from thence “all generations shall call blessed.”§

That blessed womb of hers was the bride-chamber, wherein the Holy Ghost did knit that indissoluble knot betwixt our human nature and his Deity,—the Son of God assuming into the unity of his person that which before he was not; and yet without change—for so must God still be—remaining that which he was, whereby it came to pass, that this “holy thing which was born of her,” was indeed, and in truth to be “called, the SON of GOD;”||—which wonderful connexion of two so infinitely differing natures in the unity of one person, how it was there effected, is an inquisition fitter for an angelic intelligence than for our shallow capacity to look after; to which purpose also we may observe, that in the fabric of the ark of the covenant, the posture of the faces of the cherubim toward the mercy-seat¶—the type of our Saviour—was such, as would point unto us, that these are the things which “the angels desire to stoop** and look into.”

* Rom. v. 12. † Luke i. 35. ‡ Gal. iv. 6; Rom. viii. 8.
§ Luke i. 38, 48. || Luke i. 35. ¶ Exod. xxxvii. 9. ** *παρα-
κύβαι*, 1 Pet. i. 12.

And therefore let that satisfaction which the angel gave unto the mother virgin—whom it did more specially concern to move the question, “How may this be?”*—content us, “The power of the Highest shall overshadow thee.”† For as the former part of that speech may inform us, that “with God nothing is impossible;”‡ so the latter may put us in mind, that the same God having overshadowed this mystery with his own veil, we should not presume with the men of Bethshemesh to look into this *ark* of his, lest for our curiosity we be smitten, as they were. Only this we may safely say, and must firmly hold, that as the distinction of the persons in the holy Trinity hindereth not the unity of the nature of the Godhead, although every person entirely holdeth his own incommunicable property, so neither doth the distinction of the two natures in our Mediator any way cross the unity of his person, although each nature remaineth entire in itself, and retaineth the properties agreeing thereunto, without any conversion, composition, commixion, or confusion. §

When Moses beheld the bush burning with fire, and yet no whit consumed, he wondered at the sight, and said, “I will now turn aside, and see this great sight, why the bush is not burnt.”|| But when God thereupon called unto him out of the midst of the bush, and said, “Draw not nigh hither,” and told him who he was, Moses trembled, hid his face, and durst not behold God. Yet, although being thus warned, we dare not draw so nigh; what doth hinder but we may stand aloof, and wonder at this great sight? “Our God is a consuming fire,”¶ saith the apostle; and a question we find propounded in the prophet, “Who among us shall dwell with the devouring fire? who amongst us shall dwell with the everlasting burnings?”** Moses was not like other prophets, but “God spake unto him face to face, as a man speaketh unto his friend;”†† and yet for all that, when he besought the Lord that he would show him his glory, he re-

* Luke i. 34. † Ibid. ver. 35. ‡ Ibid. ver. 37. § ἀδιαίρετως, ἀτρέπτως καὶ ἀσύγχυτως. || Exod. iii. 2, 3, 5, 6; Acts vii. 31, 32.
¶ Heb. xii. 29. ** Isa. xxxiii. 14. †† Num. xii. 6—8; Exod. xxxiii. 11.

ceived this answer, "Thou canst not see my face: for there shall no man see me and live."* Abraham before him, though a special "friend of God,"† and the father of the faithful‡—the children of God,—yet held it a great matter that he should take upon him so much as to speak unto God, being "but dust and ashes."§ Yea, the very angels themselves—"which are greater in power and might"||—are fain to cover their faces,¶ when they stand before him, as not being able to behold the brightness of his glory.

With what astonishment then may we behold our dust and ashes assumed into the undivided unity of God's own person, and admitted to dwell here, as an inmate, under the same roof; and yet in the midst of those everlasting burnings, the bush to remain unconsumed, and to continue fresh and green for evermore! Yea, how should not we with Abraham rejoice to see this day, wherein not only our nature in the person of our Lord Jesus is found to dwell for ever in those everlasting burnings, but, in and by him, our own persons also are brought so nigh thereunto, that God doth set his sanctuary and tabernacle among us, and dwell with us; ** and—which is more—maketh us ourselves to be the "house"†† and the "habitation,"‡‡ wherein he is pleased to dwell by his Spirit, according to that of the apostle, "Ye are the temple of the living God, as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people."§§ And that most admirable prayer, which our Saviour himself made unto his Father in our behalf: "I pray not for these alone, but for them also which shall believe on me through their word: that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us; that the world may believe that thou hast sent me. I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou has sent me, and hast loved them as thou hast loved me."|||

* Exod. xxxiii. 18, 20. † Isa. xli. 8; 2 Chron. xx. 7; James ii. 23. ‡ Rom. iv. 11, 16; Gal. iii. 7. § Gen. xviii. 27. || 2 Pet. ii. 11. ¶ Isa. vi. 2. ** Lev. xxvi. 11, 12; Ezek. xxxvii. 26, 27; Rev. xxi. 3. †† Heb. iii. 6. ‡‡ Eph. ii. 22. §§ 2 Cor. vi. 16. ||| John xvii. 20—23.

To compass this conjunction betwixt God and us, he that was to be our JESUS or Saviour, must of necessity also be "IMMANUEL; which, being interpreted, is, God with us;*" and therefore in his person to be Immanuel, that is, God dwelling with our flesh; because he was by his *office* to be Immanuel, that is, he who must make God to be at one with us. For this being his proper office, to be "Mediator between God and men,"† he must partake with both, and being from all eternity consubstantial with his Father, he must at the appointed time become likewise consubstantial with his children. "Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same,"‡ saith the apostle. We read in the Roman history, that the Sabines and the Romans joining battle together, upon such an occasion as is mentioned in the last chapter of the Book of Judges, of the children of Benjamin, eaching every man a wife of the daughters of Shiloh: the women being daughters to the one side, and wives to the other, interposed themselves and took up the quarrel; so that by the mediation of these, who had a peculiar interest in either side, and by whose means this new alliance was contracted betwixt the two adverse parties, they who before stood upon highest terms of hostility, did not only entertain peace, but also joined themselves together into one body, and one state.§

God and we were "enemies," before we were "reconciled to him by his Son."|| He that is to be "our peace," and to reconcile us unto God, and to "slay this enmity,"¶ must have an interest in both the parties that are at variance, and have such a reference unto either of them, that he may be able to send this comfortable message unto the sons of men: "Go to my brethren, and say unto them, I ascend unto my Father and your Father; and to my God and your God."**

* Matt. i. 21, 23. See Anselm's *Cur Deus homo*. † 1 Tim. ii. 5.

‡ Heb. ii. 14.

§ "Sic pax facta, fœdusque percussum secutaque res mira dictu, ut relictis sedibus suis novam in urbem hostis demigrarent, et cum generis suis avitas opes pro dote sociarent." *L. Flor. Histor. Rom. lib. i. cap. 1.*

|| Rom. v. 10.

¶ Eph. ii. 14, 16.

** John xx. 17.

For, as long as "he is not ashamed to call us brethren,"* "God is not ashamed to be called our God."† And his entering of our appearance in his own name and ours, after this manner, "Behold I, and the children which God hath given me,"‡ is a motive strong enough to appease his Father, and to turn his favourable countenance toward us: as on the other side, when we become unruly and prove rebellious children, no reproof can be more forcible, nor inducement so prevalent—if there remain any spark of grace in us—to make us cast down our weapons and yield, than this: "Do ye thus requite the Lord, O foolish people and unwise? Is not he thy Father that hath bought thee?"§ and bought thee, "not with corruptible things, as silver and gold, but with the precious blood" of his own Son?||

How dangerous a matter it is to be at odds with God, old Eli sheweth by this main argument: "If one man sin against another, the judge shall judge him: but if a man sin against the Lord, who shall plead," or entreat, "for him?"¶ And Job, before him: "He is not a man as I am, that I should answer him, and we should come together in judgment; neither is there any daysman," or umpire, "betwixt us, that might lay his hand upon us both."** If this general should admit no manner of exception, then were we in a woful case, and had cause to weep much more than saint John did in the Revelation, when "none was found in heaven, nor in earth, nor under the earth, that was able to open the book" which he saw in the right hand of him that sat upon the throne, "neither to look therein."†† But as St. John was wished there to refrain his weeping, because "the Lion of the tribe of Juda, the root of David, had prevailed to open the book, and to loose the seven seals thereof;"‡‡ so he himself elsewhere giveth the like comfort unto all of us in this particular: "If any sin, we have an Advocate with the Father, Jesus Christ the righteous: and he is a propitiation for our sins; and not for ours only, but also for the sins of the whole world."§§

* Heb. ii. 11. † Heb. xi. 16. ‡ Heb. ii. 13. § Dent. xxxii. 6. || 1 Pet. i. 17—19. ¶ 1 Sam. ii. 25. ** Job ix. 32, 33. †† Rev. v. 3, 4. ‡‡ Rev. v. 5. - §§ 1 John ii. 1, 2.

For as there is “one God,” so is there “one Mediator between God and men, the man Christ Jesus; who gave himself a ransom for all;”* and in discharge of this his office of mediation, as the only fit umpire to take up this controversy, was to lay his hand as well upon *God*, the party so highly offended, as upon *man*, the party so basely offending. In things concerning God, the priesthood of our Mediator is exercised: “For every high priest is taken from among men, and ordained for men in things pertaining to God.”† The parts of his priestly function are two,—*satisfaction* and *intercession*: the former whereof giveth contentment to God’s *justice*; the latter soliciteth his *mercy* for the application of this benefit to the children of God in particular. Whereby it cometh to pass, that God, in showing “mercy upon whom he will show mercy,”‡ is yet for his justice no loser; being both “just, and the justifier of him which believeth in Jesus.”§

By virtue of his intercession, our Mediator “appeareth in the presence of God for us,”|| and maketh request for us.¶ To this purpose the apostle noteth in the 4th chapter to the Hebrews, I. “That we have a great high priest, that is passed into the heavens, Jesus the Son of God,” ver. 14. II. That “we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all things tempted as we are, yet without sin,” ver. 15. Betwixt the *having* of such, and the *not having* of such an Intercessor,—betwixt the *height* of him in regard of the one, and the *lowliness* in regard of his other nature, standeth the comfort of the poor sinner. He must be such a suitor as taketh our ease to heart; and therefore “in all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful high priest.** In which respect as it was needful he should partake with our flesh and blood, that he might be tenderly affected unto his brethren; so likewise for the obtaining of so great a suit, it behoved he should be most dear to God the Father, and have so great an interest in him, as he might

* 1 Tim. ii. 5, 6. † Heb. v. 1. and ii. 17. ‡ Rom. ix. 15, 16.

§ Rom. iii. 26. || Heb. ix. 24. ¶ Rom. viii. 34; Heb. vii. 25.

** Heb. ii. 17.

always be sure to be heard in his requests: * who therefore could be no other but he of whom the Father testified from heaven, “this is my beloved Son, in whom I am well pleased.” † It was fit our Intercessor should be man, like unto ourselves; that we might *boldly* come to him, and find grace to help in time of need.” ‡ It was fit he should be God, that he might *boldly* go to the Father, without any way disparaging him; as being his “fellow,” § and “equal.” ||

But such was God’s love to justice, and hatred to sin, that he would not have his justice swallowed up with mercy, nor sin pardoned without the making of fit reparation. And therefore our Mediator must not look to procure for us a simple *pardon* without more ado, but must be a *propitiation* ¶ for our sins, and redeem us by fine and *ransom*; ** and so not only be the master of our requests, to entreat the Lord for us; but also take upon him the part of an advocate, †† to plead full *satisfaction* made by himself, as our surety, ‡‡ unto all the debt wherewith we any way stood chargeable. Now the satisfaction which our surety bound himself to perform in our behalf was of a double debt,—the principal, and the accessory. The principal debt is obedience to God’s most holy law; which man was bound to pay as a perpetual tribute to his Creator, although he had never sinned; but, being now by his own default become bankrupt, is not able to discharge in the least measure. His surety, therefore, being to satisfy in his stead, none will be found fit to undertake such a payment but he who is both God and man.

Man it is fit he should be, because man was the party that by the articles of the first covenant was tied to this obedience; and it was requisite that, “as by one man’s disobedience many were made sinners, so by the obedience of one man likewise many should be made righteous.” §§ Again, if our Mediator were only God, he could have performed no obedience,—the Godhead being free from all manner of subjection; and if he were a bare man, although

* John xi. 42. † Matt. iii. 17. ‡ Heb. iv. 16. § Zech. xiii. 7. || Phil. ii. 6. ¶ ἱλασμός, Rom. iii. 25; 1 John ii. 2. and iv. 10. ** λύτρον ἀντὶ πολλῶν, Matt. xx. 28; ἀντίλυτρον ὑπὲρ πάντων, 1 Tim. ii. 6; Job xxxiii. 24. †† 1 John ii. 1. ‡‡ Heb. vii. 22. §§ Rom. v. 19.

he had been as perfect as Adam in his integrity, or the angels themselves, yet being left unto himself amidst all the temptations of Satan and this wicked world, he should be subject to fall, as they were; or if he should hold out, as “the elect angels” did,* that must have been ascribed to the *grace* and favour of another,—whereas the giving of strict satisfaction to God’s *justice* was the thing required in this behalf. But now being God as well as man, he by his own “eternal Spirit”† preserved himself without spot,—presenting a far more satisfactory obedience unto God than could have possibly been performed by Adam in his integrity.

For, besides the infinite difference that was betwixt both their *persons*, which maketh the actions of the one beyond all comparison to exceed the worth and value of the other, we know that Adam was not able to make himself holy; but what holiness he had, he received from him who created him according to his own image: so that whatsoever obedience Adam had performed, God should have eaten but of the fruit of the vineyard which himself had planted;‡ and “of his own”§ would all that have been, which could be given unto him. But Christ did himself sanctify that human nature which he assumed; according to his own saying, John xvii. 19. “For their sakes I sanctify myself:” and so out of his own peculiar store did he bring forth those precious treasures of holy obedience, which for the satisfaction of our debt he was pleased to tender unto his Father. Again, if Adam had done all things which were commanded him, he must for all that have said, “I am an unprofitable servant; I have done that which was my duty to do:”|| whereas in the voluntary obedience which Christ subjected himself unto, the case stood far otherwise.

True it is, that if we respect him in his human nature, “his Father is greater than he;”¶ and he is his Father’s “servant:”** yet in that he said, and most truly said, “that God was his Father,” the Jews did rightly infer from thence, that he thereby “made himself equal with God;”†† and the

* 1 Tim. v. 21. † Heb. ix. 14. ‡ 1 Cor. ix. 7. § 1 Chron. xxix. 14, 16. τὰ σὰ ἐκ τῶν σῶν. ¶ Luke xvii. 10. ¶ John xiv. 18.
** Isa. liii. 11; Matt. xii. 18. †† John v. 18.

Lord of hosts himself hath proclaimed him to be “the man that is *his fellow*.”* Being such a man therefore, and so highly born; by the privilege of his birthright he might have claimed an exemption from the ordinary service whereunto all other men are tied,—and by being the King’s Son, have freed himself from the payment of that tribute which was to be exacted at the hands of strangers.† When the Father “brought this his first-begotten into the world, he said, Let all the angels of God worship him;”‡ and at the very instant wherein the Son advanced our nature into the highest pitch of dignity, by admitting it into the unity of his sacred person, that nature so assumed was worthy to be crowned with all glory and honour: and he in that nature might then have set himself “down at the right hand of the throne of God;”§ tied to no other subjection than now he is, or hereafter shall be, when after the end of this world he shall have delivered up the kingdom to God the Father. For then also, in regard of his assumed nature, he “shall be subject unto him that put all” other “things under him.”||

Thus the Son of God, if he had minded only his own things, might at the very first have attained unto the joy that was set before him; but looking “on the things of others,”¶ he chose rather to come by a tedious way and wearisome journey unto it, not challenging the privilege of a Son, but taking upon him “the form of a” mean “servant.” Whereupon in the days of his flesh, he did not serve as an honourable commander in the Lord’s host, but as an ordinary soldier: he “made himself of no reputation,” for the time as it were emptying himself** of his high state and dignity; “he humbled himself, and became obedient” until his death; being content all his life long to be “made under the law:”†† yea, so far, that as he was sent “in the likeness of sinful flesh,”‡‡ so he disdained not to subject himself unto that law, which properly did concern “sinful flesh.” And therefore, howsoever *circumcision* was by right applicable only unto such as were “dead in their sins, and the uncircumcision of

* Zech. xiii. 7. † Matt. xvii. 25. 26. ‡ Heb. i. 6. § Heb. xii. 2. || 1 Cor. xv. 27. ¶ Phil. ii. 4, 5, 7, 8. ** *ἐαυτὸν ἐκένωσε*, Phil. ii. 7. †† Gal. iv. 4. ‡‡ Rom. viii. 3.

their flesh ;”* yet he, in whom there was no “body of the sins of the flesh” to be put off, submitted himself notwithstanding thereunto ; not only to testify his communion with the fathers of the Old Testament, but also by this means to tender unto his Father a bond, signed with his own blood, whereby he made himself in our behalf a debtor unto the whole law. “For I testify,” saith the apostle, “to every man that is circumcised, that he is a debtor to do the whole law.”†

In like manner *baptism* appertained properly unto such as were defiled, and had need to have their sins washed away ;‡ and therefore when all the land of Judea and they of Jerusalem went out unto John, they “were all baptized of him in the river Jordan, confessing their sins.”§ Among the rest came our Saviour also ; but the Baptist considering that he had need to be baptized by Christ, and Christ no need to be baptized by him, refused to give way unto that action, as altogether unbefitting the state of that immaculate Lamb of God, who was to take away the sin of the world. Yet did our Mediator submit himself to that ordinance of God also ; not only to testify his communion with the Christians of the New Testament, but especially—which is the reason yielded by himself—because “it became him thus to fulfil all righteousness.”|| And so having fulfilled all righteousness, whereunto the meanest man was tied, in the days of his pilgrimage (which was more than he needed to have undergone, if he had respected only himself) ; the works which he performed were truly works of *supererogation*, which might be put upon the account of them whose debt he undertook to discharge ; and being performed by the person of the Son of God, must in that respect not only be equivalent, but infinitely overvalue the obedience of Adam and all his posterity, although they had remained in their integrity, and continued until this hour, instantly serving God day and night. And thus for our main and principal debt of obedience, hath our Mediator given satisfaction unto the justice of his Father, with “good measure, pressed down, shaken together, and running over.”¶

* Col. ii. 11, 13.
iii. 6 ; Mark i. 5.

† Gal. v. 3.
|| Matt. iii. 15.

‡ Acts xxii. 16.
¶ Luke vi. 38.

§ Matt.

But besides this, we were liable unto another debt, which we have incurred by our default, and drawn upon ourselves by way of forfeiture and *nomine pœnæ*. For as obedience is a due *debt*,* and God's servants in regard thereof are truly *debtors*; so likewise is sin a *debt*,† and sinners *debtors*,‡ in regard of the penalty due for the default. And as the payment of the debt which cometh *nomine pœnæ*, dischargeth not the tenant afterwards from paying his yearly rent,—which of itself would have been due although no default had been committed,—so the due payment of the yearly rent, after the default hath been made, is no sufficient satisfaction for the penalty already incurred. Therefore our surety, who standeth chargeable with all our debts, as he maketh payment for the one by his *active*, so must he make amends for the other by his *passive* obedience: he must first suffer, and then “enter into his glory.”§ “For it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the Captain of their salvation perfect,” that is, a perfect accomplisher of the work which he had undertaken, “through sufferings.”||

The Godhead is of that infinite perfection, that it cannot possibly be subject to any passion. He therefore that had no other nature but the Godhead, could not pay such a debt as this; the discharge whereof consisted in suffering and dying. It was also fit that God's justice should have been satisfied in that nature which had transgressed, and that the same nature should suffer the punishment that had committed the offence. “Forasmuch then as the children were partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil; and deliver them who through fear of death were all their lifetime subject to bondage.”¶ Such and so great was the love of God the Father toward us, that “he spared not his own Son, but delivered him up for us all:** and so transcendent was the love of the Son of God toward the sons of men, that he desired

† Luke xvii. 10; Rom. viii. 12; Gal. v. 3. † Matt. iv. 12. compared with Luke xi. 4. † ὁφειλέται, Luke xiii. 4; Matt. xiii. 16.
§ Luke xxiv. 26. || Heb. ii. 10. ¶ Heb. ii. 14, 15. ** Rom. viii. 12.

not to be spared ; but rather than they should lie under the power of death, was of himself most willing to suffer death for them : which seeing in that infinite nature, which by eternal generation he received from his Father, he could not do, he resolved in the appointed time to take unto himself a mother, and out of her substance to have a body framed unto himself, wherein he might “become obedient unto death, even the death of the cross,”* for our redemption. And therefore “when he cometh into the world, he saith unto his Father, A body hast thou fitted me ; Lo, I come to do thy will, O God,”† “By the which will,” saith the apostle, “we are sanctified, through the offering of the body of Jesus Christ once for all.”‡

Thus we see it was necessary for the satisfaction of this debt, that our Mediator should be man ; but he that had no more in him than a man, could never be able to go through with so great a work. For if there should be found a man as righteous as Adam was at his first creation, who would be content to suffer for the offence of others ; his suffering possibly might serve for the redemption of one soul,—it could be no sufficient ransom for those innumerable multitudes,§ that were to be “redeemed to God out of every kindred, and tongue, and people, and nation.”|| Neither could any man or angel be able to hold out, if a punishment equivalent to the endless sufferings of all the sinners in the world should at once be laid upon him. Yea, the very powers of Christ himself, upon whom “the spirit of might did rest,”¶ were so shaken in this sharp encounter, that he, who was the most accomplished pattern of all fortitude, stood “sore amazed,”** and “with strong crying and tears,”†† prayed that “if it were possible the hour might pass from him.”‡‡

This man therefore being to offer “one sacrifice for sins” for ever ;§§ to the burning of that sacrifice he must not only bring the coals of his love as strong as death, and as ardent as the fire which hath a most vehement flame,||| but he must add thereunto those “everlasting burnings”¶¶ also, even the

* Phil. ii. 8. † Heb. x. 5, 7. ‡ Ibid. ver. 9, 10. § Rev. vii. 9. || Rev. v. 9. ¶ Isa. xi. 2. ** Mark xiv. 33 ; Luke xxii. 44. †† Heb. v. 7. ‡‡ Mark xiv. 35, 36. §§ Heb. x. 12. ||| Cant. viii. 6. ¶¶ Isa. xxxiii. 14.

flames of his most glorious Deity: and therefore “through the eternal Spirit” must he “offer himself without spot unto God;”* that hereby he might “obtain for us an eternal redemption.”† The blood whereby the church is purchased, must be “God’s own blood:”‡ and to that end must “the Lord of glory be crucified;”§ “the Prince” and author “of life be killed;”|| he “whose eternal generation no man can declare, be cut off out of the land of the living;”¶ and the man that is God’s own fellow be thus smitten,—according to that which God himself foretold by his prophet: “Awake, O sword, against my Shepherd, and against the man that is my fellow, saith the Lord of hosts: smite the Shepherd, and the sheep shall be scattered.”** The people of Israel, we read, did so value the life of David their king, that they counted him to be worth “ten thousand”†† of themselves; how shall we then value of “David’s Lord,”‡‡ who is “the blessed and only Potentate, the King of kings, and Lord of lords?”§§ It was indeed our nature that suffered, but he that suffered in that nature, “is over all, God blessed for ever:”||| and for such a person to have suffered but one hour, was more than if all other persons had suffered ten thousand millions of years.

But put the case also that the life of any other singular man might be equivalent to all the lives of the whole of mankind; yet the laying down of that life would not be sufficient to do the deed, unless he that had power to lay it down had power likewise to take it up again. For, to be detained always in that prison from whence there is no coming out before the payment of the uttermost farthing,¶¶ is to lie always under execution, and to quit the plea of that full payment of the debt wherein our surety stood engaged for us. And therefore the apostle upon that ground doth rightly conclude, that “if Christ be not raised, our faith is vain, we are yet in our sins;”‡ and consequently, that as

* Heb. ix. 14. † Ibid. ver. 12. ‡ Acts xx. 28. § 1 Cor. ii. 8.
 || Acts iii. 15. ¶ Isa. liii. 8. ** Zech. xiii. 7. with Matt. xxvi.
 31. †† 2 Sam. xviii. 3. ‡‡ Matt. xxii. 43, 44. §§ 1 Tim. vi.
 15; Rev. xix. 16. ||| Rom. ix. 5. ¶¶ Matt. v. 26. ‡ 1 Cor.
 xv. 17.

he must be “delivered” to death “for our offences,” so he must be “raised again for our justification.”*

Yea, our Saviour himself, knowing full well what he was to undergo for our sakes, told us beforehand,† that the Comforter whom he would send unto us, should “convince the world,” that is fully satisfy the consciences of the sons of men, concerning that everlasting *righteousness* which was to be brought in by him,‡ upon this very ground: “because I go to my Father, and ye see me no more.” For if he had broken prison, and made an escape, the payment of the debt, which as our surety he took upon himself, being not yet satisfied, he should have been seen here again; heaven would not have held him, more than paradise did Adam, after he had fallen into God’s debt and danger. But our Saviour raising himself from the dead, presenting himself in heaven before him unto whom the debt was owing, and maintaining his standing there, hath hereby given good proof that he is now a free man, and hath fully discharged that debt of ours for which he stood committed. And this is the evidencce we have to show of that *righteousness*, whereby we stand justified in God’s sight; according to that of the apostle, “Who shall lay anything to the charge of God’s elect? It is God that justifieth; who is he that condemneth? It is Christ that died, yea rather that is risen again, who is even at the right hand of God, who also maketh intercession for us.”§

Now, although an ordinary man may easily part with his life; yet doth it not lie in his power to resume it again at his own will and pleasure. But he that must do the turn for us, must be able to say as our JESUS did, “I lay down my life that I might take it again. No man taketh it from me, but I lay it down of myself: I have power to lay it down, and I have power to take it again:”|| and in another place; “Destroy this temple, and in three days I will raise it up,” saith he unto the Jews, “speaking of the temple of his body.”¶ A human nature then he must have had, which might be subject to dissolution; but being once dis-

* Rom. iv. 25.
viii. 33, 34.

† John xvi. 10.
|| John x. 17, 18.

‡ Dan. ix. 24.
¶ John ii. 19, 21.

§ Rom.

solved, he could not by his own strength—which was the thing here necessarily required—raise it up again; unless he had “declared himself to be the Son of God with power, by the resurrection from the dead.”* The *manhood* could suffer, but not overcome the sharpness of death: the *Godhead* could suffer nothing, but overcome anything. He therefore that was both to suffer and to overcome death for us, must be partaker of both natures,—that “being put to death in the flesh,” he might be able also to “quicken” himself by his own Spirit.†

And now are we come to that part of Christ’s mediation, which concerneth the conveyance of “the redemption of this purchased possession”‡ unto the sons of men. A dear purchase indeed, which was to be redeemed with no less price than the blood of the Son of God; but what should the purchase of a stranger have been to us? or what should we have been the better for all this, if we could not derive our descent from the purchaser, or raise some good title whereby we might estate ourselves in his purchase? Now this was the manner in former time in Israel, concerning redemptions: that unto him who was the next of kin belonged the right of being *Goël*§ or the *redeemer*. And Job had before that left this glorious profession of his *faith* unto the perpetual memory of all posterity: “I know that my Goel,” or Redeemer, “liveth, and at the last shall arise upon the dust,” or stand upon the earth. “And after this my skin is spent; yet in my flesh shall I see God. Whom I shall see for myself, and mine eyes shall behold, and not another”|| for me. Whereby we may easily understand, that his and our Redeemer was to be the invisible God; and yet in his assumed flesh made visible even to the bodily eyes of those whom he redeemed. For if he had not thus assumed our *flesh*, how should we have been of his blood, or claimed any kindred to him? And unless the *Godhead* had by a personal union been inseparably conjoined unto that flesh, how could he therein have been accounted our *next* of kin?

For the better clearing of which last reason, we may call

* Rom. i. 4. † 1 Pet. iii. 18. ‡ Eph. i. 14. § Ruth iii. 12.
and iv. 1, 3, 4, 7. || Job xix. 25—27.

to mind that sentence of the apostle: "The first man is of the earth, earthy; the second man is the Lord from heaven."^{*} Where, notwithstanding there were many millions of men in the world betwixt these two, yet we see our Redeemer reckoned the second man: and why? but because these two were the only men who could be accounted the prime fountains from whence all the rest of mankind did derive their existence and being. For as all men in the world by mean descents do draw their first original "from the first man," so in respect of a more immediate influence of efficiency and operation do they owe their being unto "the second man," as he is "the Lord from heaven." This is God's own language unto Jeremiah, "Before I formed thee in the belly I knew thee;"[†] and this is David's acknowledgment, for his part: "Thy hands have made me and fashioned me;"—"thou hast covered me in my mother's womb;"—"thou art he that took me out of my mother's bowels."[‡] And Job's, for his also: "Thy hands have made me, and fashioned me together round about: thou hast clothed me with skin and flesh, and hast fenced me with bones and sinews."[§] And the apostle's, for us all: "In him we live, and move, and have our being;"^{||} who inferreth also thereupon, both that "we are the offspring" or generation "of God;" and that "he is not far from every one of us:" this being to be admitted for a most certain truth—notwithstanding the opposition of all gain-sayers—that God doth more immediately concur to the generation and all other motions of the creature, than any natural agent doth or can do.[¶] And therefore, "if by one man's offence death reigned by one; much more they which receive abundance of grace, and of the gift of righteousness, shall reign in life by one, Jesus Christ;"^{***} considering that this *second* man is not only as universal a principle of all our beings, as was that *first*, and so may sustain the common person of us all, as well as he; but is a far more immediate agent in the production thereof,—not, as the *first*, so many generations removed from us, but more near unto us than our

* 1 Cor. xv. 47. † Jer. i. 5. ‡ Psal. cxix. 73; cxxxix. 13; lxxi. 6. § Job x. 8, 11. || Acts xvii. 27—29. ¶ See Bradwardin de Causâ Dei, lib. i. cap. 3. v. 4. ** Rom v. 17.

very next progenitors; and in that regard justly to be accounted our *next* of kin, even before them also.

Yet is not this sufficient neither: but there is another kind of generation required, for which we must be beholden unto “the second man, the Lord from heaven,” before we can have interest in this purchased *redemption*. For as the guilt of the *first man’s* transgression is derived unto us by the means of carnal generation, so must the benefit of the *second man’s* obedience be conveyed unto us by spiritual regeneration. And this must be laid down as a most undoubted verity, that “except a man be born again, he cannot see the kingdom of God;”^{*} and that every such must be “born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.”[†] Now, as our Mediator, in respect of the adoption of sons, which he hath procured for us, is not ashamed to call us *brethren*;[‡] so in respect of this new birth, whereby he begetteth us to a spiritual and everlasting life, he disdaineth not to own us his *children*. “When thou shalt make his soul an offering for sin, he shall see his seed,”[§] saith the prophet Isaiah. “A seed shall serve him; it shall be accounted to the Lord for a generation,”^{||} saith his father David likewise of him. And he himself, of himself: “Behold I and the children which God hath given me.”[¶] Whence the apostle deduceth this conclusion, “Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same;”^{**}—he himself, that is, he who was God equal to the Father: for who else was able to make this “new creature,”^{††} but the same God that is the Creator of all things?^{‡‡} (no less power being requisite to the effecting of this, than was at the first to the producing of all things out of nothing:) and these new babes^{§§} being to be “born of the Spirit,”^{|||} who could have power to send the Spirit, thus to beget them, but the Father and the Son from whom he proceeded?—the same blessed Spirit who framed the natural body of our Lord in the womb of the Virgin, being to new-mould and

* John iii. 3. † John i. 13. ‡ Heb. ii. 11. § Isa. liii. 10.
 || Psal. xxii. 30. ¶ Heb. ii. 13. ** Ibid. ver. 14.
 †† 2 Cor. v. 17; Eph. ii. 10; Gal. vi. 15. ‡‡ John i. 13; James i. 18; 1 Pet. i. 3; 1 John v. 1. §§ ἀπεργάζοντα βερίφη, 1 Pet. ii. 2. with i. 22. ||| John iii. 5, 6, 8.

fashion every member of his mystical body unto his similitude and likeness.

For the further opening of which mystery—which went beyond the apprehension of Nicodemus,* though a “master of Israel”—we are to consider, that in every perfect generation the creature produced receiveth two things from him that doth beget it,—*life* and *likeness*. A curious limner draweth his own son’s portraiture to the life—as we say; yet because there is no true life in it, but a likeness only, he cannot be said to be the begetter of his picture as he is of his son. And some creatures there be that are bred out of mud or other putrid matter: which, although they have life, yet because they have no correspondence in likeness unto the principle from whence they were derived, are therefore accounted to have but an improper and equivocal generation. Whereas in the right and proper course of generation—others being esteemed but monstrous births that swerve from that rule—every creature begetteth his like:

———“nec imbellem feroces
Progenerant aquilæ columbam.”

Now touching our spiritual death and life, these sayings of the apostle would be thought upon: “We thus judge, that if one died for all, then were all dead: and that he died for all, that they which live, should not henceforth live unto themselves but unto him which died for them and rose again.”† “God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ.”‡ “And you, being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses.”§ “I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh, I live by the faith of the Son of God, who loved me, and gave himself for me.”|| From all which we may easily gather, that if by the obedience and sufferings of a bare man,

* John iii. 4, 9, 10.
§ Col. ii. 13.

† 2 Cor. v. 14, 15.

‡ Eph. ii. 4, 5.
|| Gal. ii. 20.

though never so perfect, the most sovereign medicine that could be thought upon should have been prepared for the curing of our wounds, yet all would be to no purpose, we being found dead, when the medicine did come to be applied.

Our Physician therefore must not only be able to restore us unto health, but unto life itself; which none can do but the Father, Son, and Holy Ghost,—one God, blessed for ever. To which purpose these passages of our Saviour also are to be considered: “As the Father hath life in himself, so hath he given to the Son to have life in himself.”* “As the living Father hath sent me, and I live by the Father; so he that eateth me, even he shall live by me.”† “I am the living bread which came down from heaven. If any man eat of this bread, he shall live for ever: and the bread that I will give is my flesh, which I will give for the life of the world.”‡ The substance whereof is briefly comprehended in this saying of the apostle: “The last Adam was made a quickening spirit.”§ An *Adam* therefore and perfect man must he have been; that his flesh, given for us upon the cross, might be made the conduit to convey life unto the world; and a *quickenings Spirit* he could not have been, unless he were *God*, able to make that flesh an effectual instrument of life by the operation of his blessed Spirit. For, as himself hath declared, “It is the Spirit that quickeneth;” without it “the flesh would profit nothing.”||

As for the point of similitude and likeness, we read of Adam, after his fall, that he “begat a son in his own likeness, after his image;”¶ and generally, as well touching the carnal as the spiritual generation, our Saviour hath taught us this lesson, “That which is born of the flesh is flesh, and that which is born of the Spirit is spirit.”** Whereupon the apostle maketh this comparison betwixt those who are born of that first man, who is of the earth earthy, and of the second man, who is the Lord from heaven: “As is the earthy, such are they that are earthy; and as is the heavenly, such are they also that are heavenly: and as we have borne the image of the earthy, we shall also bear the image of the heavenly.”†† We

* John v. 26.

§ 1 Cor. xv. 45.

** John iii. 6.

† Ibid. vi. 57.

|| John vi. 63.

†† 1 Cor. xv. 48, 49.

‡ Ibid. ver. 51.

¶ Gen. v. 3.

shall indeed hereafter bear it in full perfection, when "the Lord Jesus Christ shall change our base body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself."* Yet in the meantime, also, such a conformity is required in us unto that heavenly man, that "our conversation must be in heaven, whence we look for this Saviour;"† and that we must "put off, concerning the former conversation, that old man, which is corrupt according to the deceitful lusts, and be renewed in the spirit of our mind; and put on the new man, which after God is created in righteousness and true holiness."‡ For as in one particular point of domestic authority, "the man" is said to be "the image and glory of God," and the "woman the glory of the man;"§ so in a more universal manner is Christ said to be "the image of God,"|| even "the brightness of his glory, and the express image of his person;"¶ and we "to be conformed to his image, that he might be the first-born among" those "many brethren,"** who in that respect are accounted "the glory of Christ."††

We read in the holy story, that God "took of the spirit which was upon Moses, and gave it unto the seventy elders,"‡‡ that they might bear the burden of the people with him, and that he might not bear it, as before he had done, himself alone. It may be, his burden being thus lightened, the abilities that were left him for government were not altogether so great, as the necessity of his former employment required them to have been; and in that regard, what was given to his assistants might perhaps be said to be taken from him. But we are sure the case was otherwise in him of whom now we speak; unto whom "God did not" thus "give the Spirit by measure."§§ And therefore although so many millions of believers do continually receive this "supply of the Spirit of Jesus Christ;"||| yet neither is that fountain any way exhausted, nor the plenitude of that well-spring of grace any whit impaired or diminished; it being

* Phil. iii. 21.

§ 1 Cor. xi. 7.

** Rom. viii. 29.

§§ John iii. 34.

† Ibid. ver. 20.

|| 2 Cor. iv. 4.

†† 2 Cor. viii. 23.

||| Phil. i. 19.

‡ Eph. iv. 22—24.

¶ Heb. i. 3.

‡‡ Num. xi. 17, 25.

God's pleasure, "that in him should all fulness dwell;"* and that "of his fulness all we should receive, and grace for grace:"† that as in the natural generation there is such a correspondence in all parts betwixt the begetter and the infant begotten, that there is no member to be seen in the father but there is the like answerably to be found in the child, although in a far less proportion, so it falleth out in this spiritual, that for every grace which in a most eminent manner is found in Christ, a like grace will appear in God's child, although in a far inferior degree; similitudes and likenesses being defined by the logicians to be comparisons made in *quality*, and not in *quantity*.

We are yet further to take it into our consideration, that by thus enlivening and fashioning us according to his own image, Christ's purpose was not to raise a seed unto himself dispersedly and distractedly, but to "gather together in one the children of God that were scattered abroad;"‡ yea and to "bring all unto one head by himself, both them which are in heaven and them which are on the earth."§ That as in the tabernacle "the vail divided between the holy place and the most holy,"|| but the curtains which covered them both were so coupled together with the taches that it might still "be one tabernacle;"¶ so the church militant and triumphant, typified thereby, though distant as far the one from the other as heaven is from earth, yet is made but one tabernacle in Jesus Christ; "In whom all the building, fitly framed together, groweth unto an holy temple in the Lord;" and "in whom all of us are builded together for an habitation of God through the Spirit."**

The bond of this mystical union betwixt Christ and us—as elsewhere hath more fully been declared ††—is on his part that "quickening Spirit,"‡‡ which being in him as the head, is from thence diffused to the spiritual animation of all his members; and on our part *faith*,§§ which is the prime act of life, wrought in those who are capable of understand-

* Col. i. 19. † John i. 16. ‡ John xi. 52. § Eph. i. 10.

|| Exod. xxvi. 33. ¶ Ibid. ver. 6, 11. ** Eph. ii. 21, 22.

†† Sermon to the Commons House of Parliament, ann. 1620.

‡‡ John vi. 63; 1 Cor. vi. 17. and xv. 45; Phil. ii. 1; Rom. viii. 9; 1 John iii. 24; iv. 13. §§ Gal. ii. 20; v. 5; iii. 11; Eph. iii. 17.

ing by that same Spirit;—both whereof must be acknowledged to be of so high a nature, that none could possibly by such ligatures knit up so admirable a body, but he that was God Almighty. And therefore although we did suppose such a man might be found who should perform the law for us, suffer the death that was due to our offence and overcome it; yea, and whose obedience and sufferings should be of such value, that it were *sufficient* for the redemption of the whole world; yet could it not be *efficient* to make us live by faith, unless that man had been able to send God's Spirit to apply the same unto us.

Which as no bare man or any other creature whatsoever can do; so for *faith* we are taught by St. Paul,* that it is the "operation of God," and a "work of" his "power," even of that same power wherewith Christ himself was raised from the dead: which is the ground of that prayer of his, that the eyes of our understanding being enlightened, we might know "what is the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power, which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places, far above all principality, and power, and might, and every name that is named, not only in this world, but also in that which is to come; and hath put all things under his feet, and gave him to be head over all things to the church, which is his body, the fulness of him that filleth all in all."†

Yet was it fit also that this *Head* should be of the same nature with the *body*, which is knit unto it; and therefore that he should so be God, as that he might partake of our flesh likewise. "For we are members of his body," saith the same apostle, "of his flesh, and of his bones."‡ And, "except ye eat the flesh of the Son of man," saith our Saviour himself, "and drink his blood, ye have no life in you. He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him."§ Declaring thereby, *first*, that by this mystical and supernatural union, we are as truly conjoined with him, as the meat and drink we take are with us,

* Col. ii. 12; 2 Thess. i. 11.

† Eph. v. 30.

‡ Eph. i. 19—23.

§ John vi. 53, 56.

when by the ordinary work of nature they are converted into our own substance. *Secondly*, that this conjunction is immediately made with his human nature. *Thirdly*, that the “Lamb slain,”* that is, “Christ crucified,”† hath, by that death of his, made his flesh broken, and his blood poured out for us upon the cross, to be fit food for the spiritual nourishment of our souls, and the very well-spring from whence, by the power of his Godhead, all life and grace are derived unto us.

Upon this ground it is that the apostle telleth us, that we “have boldness to enter into the holiest by the blood of Jesus, by a new and living way which he hath consecrated for us through the vail, that is to say, his flesh:”‡ that as in the tabernacle there was no passing from the holy to the most holy place, but by the vail; so now there is no passage to be looked for from the church militant to the church triumphant, but by the *flesh* of him who hath said of himself, “I am the way, the truth, and the life: no man cometh unto the Father but by me.”§ Jacob in his dream beheld “a ladder set upon the earth, the top whereof reached to heaven, and the angels of God ascending and descending on it, the Lord” himself “standing above it;”|| of which vision none can give a better interpretation than he, who was prefigured therein, gave unto Nathanael, “Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of man.”¶ Whence we may well collect, that the only means whereby God standing above, and his *Israel* lying here below, are conjoined together, and the only ladder whereby heaven may be scaled by us, is the “Son of man,” the type of whose flesh, the *vail*, was therefore commanded to be made with “cherubim;”*** to show that we come “to an innumerable company of angels,” when we come “to Jesus, the Mediator of the New Testament;”†† who, as the head of the church, hath power to “send forth all those ministering spirits, to minister for them who shall be heirs of salvation.”‡‡

* Rev. v. 12. and xiii. 8. † 1 Cor. i. 23. and ii. 2. ‡ Heb. x. 19, 20. § John xiv. 6. || Gen. xxviii. 12, 13. ¶ John i. 51. ** Exod. xxvi. 31; xxxvi. 35. †† Heb. xii. 22, 24. ‡‡ Heb. i. 14.

Lastly, we are to take into our consideration, that as in things concerning God, the main execution of our Saviour's *priesthood* doth consist; so in things concerning man, he exerciseth both his *prophetical* office, whereby he openeth the will of his Father unto us, and his *kingly*, whereby he ruleth and protecteth us. It was indeed a part of the priests' office in the Old Testament, to instruct the people in the law of God,* and yet were they distinguished from prophets; † like as in the New Testament also, prophets as well as apostles, are made a different degree from ordinary pastors and teachers, ‡ who received not their doctrine by immediate inspiration from heaven, as those other "holy men of God did, who spake as they were moved by the Holy Ghost." § Whence St. Paul putteth the Hebrews in mind, that "God who in sundry parts and in sundry manners || spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son" Christ Jesus,—whom therefore he styleth "the Apostle," as well as "the High Priest of our profession; who was faithful to him that appointed him, even as Moses was in all his house." ¶

Now Moses, we know, had a singular pre-eminence above all the rest of the prophets; according to that ample testimony which God himself giveth of him: "If there be a prophet among you, I the Lord will make myself known unto him in a vision, and will speak unto him in a dream. My servant Moses is not so, who is faithful in all mine house: with him will I speak mouth to mouth, even apparently, and not in dark speeches; and the similitude of the Lord shall he behold."** And therefore we find that our Mediator, in the execution of his prophetical office, is in a more peculiar manner likened unto Moses; which he himself also did thus foretell: "The Lord thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto him shall ye hearken. According to all that thou desiredst of the Lord thy God in Horeb, in the day of the assembly, saying, Let me not hear again the voice of the

* Deut. xxxiii. 10; Hag. ii. 11; Mal. ii. 7. † Isa. xxviii. 7; Jer. vi. 13; viii. 10; xiv. 18; xxiii. 11, 33, 34; Lam. ii. 10. ‡ Eph. iv. 11. § 2 Pet. i. 21. || πολυμέρως καὶ πολυτρόπως, Heb. i. 1. ¶ Heb. iii. 1, 2. ** Num. xii. 6—8.

Lord my God, neither let me see this great fire any more, that I die not. And the Lord said unto me, They have well spoken that which they have spoken. I will raise them up a Prophet from among their brethren, like unto thee, and will put my words in his mouth; and he shall speak unto them all that I shall command him. And it shall come to pass, that whosoever will not hearken unto my words, which he shall speak in my name, I will require it of him.”*

Our Prophet therefore must be a man raised from among his brethren the Israelites—“of whom, as concerning the flesh,”† he came—who was to perform unto us that which the fathers requested of Moses, “Speak thou to us, and we will hear; but let not God speak with us, lest we die.”‡ And yet—that in this also we may see how our Mediator had the pre-eminence—when Aaron and all the children of Israel were to receive from the mouth of Moses all that the Lord had spoken with him in mount Sinai, “they were afraid to come nigh him,”§ by reason of the glory of his shining countenance; so that he was fain to put a *vail* over his face, while he spake unto them that which he was commanded. But that which for a time was thus “made glorious, had no glory in respect of the glory that excelleth;”|| and both the *glory* thereof, and the *vail* which covered it, are now abolished in Christ; the vail of whose flesh doth so overshadow “the brightness of his glory,”¶ that yet under it we may “behold his glory, as the glory of the only begotten of the Father;”*** yea, and “we all with open face, beholding as in a glass the glory of the Lord, are changed into the same image, from glory to glory, even as by the Spirit of the Lord.”††

And this is daily effected by the power of the ministry of the gospel, instituted by the authority, and seconded by the power, of this our great Prophet; whose transcendent excellency beyond Moses—unto whom, in the execution of that function, he was otherwise likened—is thus set forth by the apostle: he is “counted worthy of more glory than Moses,

* Deut. xviii. 15—19; Acts iii. 22, 23.

† Rom. ix. 5.

‡ Exod. xx. 19; Deut. v. 25, 27.

§ Exod. xxxiv. 30, 32, 33.

|| 2 Cor. iii. 7, 10, 11, 13.

¶ Heb. i. 3.

** John i. 14.

†† 2 Cor. iii. 11.

inasmuch as he who hath builded the house hath more honour than the house. For every house is builded by some one; but he that built all things is God. And Moses verily was faithful in all his house, as a servant, for a testimony of those things which were to be spoken after; but Christ, as the Son, over his own house."* This house of God is no other than "the church of the living God;"† whereof as he is the only Lord, so is he also properly the only builder. Christ therefore being both the Lord and the builder‡ of his church, must be God as well as man; which is the cause why we find all the several mansions of this "great house"§ to carry the title indifferently of the "churches of God,"|| and the "churches of Christ."¶

True it is that there are other ministerial builders, whom Christ employeth in that service; this being not the least of those gifts which he bestowed upon men at his triumphant ascension into heaven, that he gave not only ordinary pastors and teachers, but apostles likewise, and prophets and evangelists, for the "perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ;"** which, what great power it required, he himself doth fully express in passing the grant of this high commission unto his apostles: "All power is given unto me in heaven and in earth. Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you: and lo, I am with you alway, even unto the end of the world. Amen."††

St. Paul professeth of himself, that he "laboured more abundantly than all" the rest of the apostles; "yet not I," saith he, "but the grace of God which was with me."‡‡ And therefore, although "according to the grace of God which was given unto him," he denieth not but that, "as a wise master builder, he had laid the foundation;" yet he acknowledgeth that they upon whom he had wrought, were "God's building," as well as "God's husbandry."§§ For "who,"

* Heb. iii. 3—6. † 1 Tim. iii. 15. ‡ Matt. xvi. 18.
 § 2 Tim. ii. 20. || 1 Cor. xi. 16. ¶ Rom. xvi. 16. ** Eph.
 iv. 11, 12. †† Matt. xxviii. 18—20. ‡‡ 1 Cor. xv. 10.
 §§ 1 Cor. iii. 9, 10.

saith he, "is Paul, and who is Apollos, but ministers by whom you believed, even as the Lord gave to every man? I have planted, Apollos watered; but God gave the increase. So then, neither is he that planteth any thing, neither he that watereth, but God that giveth the increase."*

Two things therefore we find in our great Prophet, which do far exceed the ability of any bare man; and so do difference him from all the "holy prophets, which have been since the world began."† For, *first*, we are taught, that "no man knoweth the Father, save the Son, and he to whomsoever the Son will reveal him;"‡ and that "no man hath seen God at any time;" but "the only begotten Son, which is in the bosom of the Father, he hath declared him."§ Being in his *bosom*, he is become conscious of his secrets, and so out of his own immediate knowledge enabled to discover the whole will of his Father unto us;—whereas all other prophets and apostles receive their revelations at the second hand, and according to the grace given unto them by the Spirit of Christ. Witness that place of St. Peter, for the prophets: "Of which salvation the prophets have inquired and searched diligently, who prophesied of the grace that should come unto you: searching what, or what manner of time, THE SPIRIT OF CHRIST WHICH WAS IN THEM did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow."|| And for the apostles, those heavenly words which our Saviour himself uttered unto them, whilst he was among them: "When the Spirit of truth is come, he will guide you unto all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak; and he will show you things to come. He shall glorify me: for he shall receive of mine, and shall show it unto you. All things that the Father hath are mine: therefore said I, that he shall take of mine, and shall show it unto you."¶

Secondly, all other prophets and apostles can do no more—as hath been said—but plant and water; only God can give the increase: they may teach indeed and baptize; but unless

* 1 Cor. iii. 5—7. † Luke i. 70. ‡ Matt. xi. 27. § John i. 18. || 1 Pet. i. 10, 11. ¶ John xvi. 13—15.

Christ were with them by the powerful presence of his Spirit. —they would not be able to save one soul by that ministry of theirs: “We, as lively stones, are built up a spiritual house:”* but “except the Lord do build this house, they labour in vain that build it.”† For who is able to breathe the Spirit of life into those dead stones, but he of whom it is written, “The hour is coming, and now is, when the dead shall hear the voice of the Son of God; and they that hear it shall live.”‡ And again, “Awake, thou that sleepest, and arise from the dead; and Christ shall give thee light.”§ Who can awake us out of this dead sleep, and give light unto these blind eyes of ours, but the Lord our God, unto whom we pray that he would “lighten our eyes, lest we sleep the sleep of death?”||

And as a blind man is not able to conceive the distinction of colours, although the skilfullest man alive should use all the art he had to teach him; because he wanteth the sense whereby that object is discernible; so “the natural man perceiveth not the things of the Spirit of God: for they are foolishness unto him; neither can he know them, because they are spiritually discerned.”¶ Whereupon the apostle concludeth, concerning himself and all his fellow-labourers, that “God who commanded the light to shine out of darkness, hath shined in our hearts; to give the light of the knowledge of the glory of God in the face of Jesus Christ: but we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us.”** Our Mediator, therefore,—who must “be able to save them to the uttermost that come unto God by him,”††—may not want “the excellency of the power,” whereby he may make us capable of this high knowledge of the things of God, propounded unto us by the ministry of his servants; and consequently, in this respect also, must be *God* as well as *man*.

There remaineth the *kingdom* of our Redeemer, described thus by the prophet Isaiah: “Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom; to order it, and to establish it with judgment and with justice, from henceforth even

* 1 Pet. ii. 5. † Psal. cxxvii. 1. ‡ John v. 25. § Eph. v. 14.
 || Psal. xlii. 3. ¶ 1 Cor. ii. 14. ** 2 Cor. iv. 6, 7. †† Heb. vii. 25.

for ever.”* And by Daniel: “Behold one like the Son of man came with the clouds of heaven, and came to the Ancient of days; and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed.”† And by the angel Gabriel, in his ambassage to the blessed Virgin: “Behold thou shalt conceive in thy womb, and bring forth a son, and shalt call his name JESUS. He shall be great, and shall be called the Son of the Highest; and the Lord God shall give unto him the throne of his father David. And he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end.”‡

This is that new David our King,§ whom God hath raised up unto his own Israel;|| who was in truth that which he was called,—the Son of *man*, and the Son of the *Highest*;—that in the one respect we may say unto him,¶ as the Israelites of old did unto their David, “Behold, we are thy bone and thy flesh;”** and in the other, sing of him as David himself did, “The Lord said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool.”†† So that the promise made unto our first parents, that “the seed of the woman should bruise the head of the serpent,”‡‡ may well stand with that other saying of St. Paul, that “the God of peace shall bruise Satan under our feet:”§§ seeing for this very “purpose the Son of God was manifested”||| in the flesh, “that he might destroy the works of the devil.”¶¶ And still that foundation of God will remain unshaken: “I, even I, am the Lord; and besides me there is no saviour.”* “Thou shalt know no God but me: for there is no saviour beside me.”↓

Two special branches there be in this kingdom of our Lord and Saviour: the one of *grace*, whereby that part of

* Isa. ix. 7. † Dan. vii. 13, 14. ‡ Luke i. 31—33. § Jer. xxx. 9; Hos. iii. 5; Ezek. xxxiv. 23; xxxvii. 24. || Gal. vi. 16.
¶ Eph. v. 30. ** 2 Sam. v. 1. †† Psal. cx. 1; Matt. xxii. 43, 44; Acts ii. 34, 35. ‡‡ Gen. iii. 15. §§ Rom. xvi. 20.
||| 1 John iii. 8. ¶¶ 1 Tim. iii. 16. * Isa. xliii. 11. ↓ Hos. xiii. 4.

the church is governed which is militant upon earth; the other of *glory*, belonging to that part which is triumphant in heaven. Here upon earth, as by his prophetic office he worketh upon our mind and understanding, so by his kingly he ruleth our will and affections; "casting down imaginations and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ."* Where, as we must needs acknowledge, that "it is GOD which worketh in us both to will and to do,"† and that it is he which "sanctifieth us wholly;"‡ so are we taught likewise to believe, that "both he who sanctifieth and they who are sanctified are all of one,"§ namely of one and the self-same nature, that the sanctifier might "not be ashamed to call" those, who are sanctified by him, his "brethren;" that as their nature was corrupted, and their blood tainted in the first Adam, so it might be restored again in the second Adam; and that as from the one a corrupt, so from the other a pure and undefiled, nature might be transmitted unto the heirs of salvation.

The same God that giveth *grace*, is he also that giveth *glory*:|| yet so, that the streams of both of them must run to us through the golden pipe of our Saviour's humanity. "For since by man came death;" it was fit that "by man also should come the resurrection of the dead:"¶ even by that man who hath said, "Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day;"*** who then "shall come to be glorified in his saints, and to be made marvellous in all them that believe;"†† and "shall change this base body of ours, that it may be fashioned like unto his own glorious body, according to the working whereby he is able even to subdue all things unto himself."‡‡ Unto him, therefore, that hath thus "loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father; to him be glory and dominion for ever and ever. Amen." §§

* 2 Cor. x. 5. † Phil. ii. 13. ‡ 2 Thess. v. 23. § Heb. ii. 11. || Psal. lxxxiv. 11. ¶ 1 Cor. xv. 21. ** John vi. 54.
 †† 2 Thes. i. 10. ‡‡ Phil. iii. 21. §§ Rev. i. 5, 6.

RICHARD BAXTER
REVIEWED BY HIMSELF.



PREFATORY NOTICE.

RICHARD BAXTER, one of "the first three" in "the noble army" of nonconformist confessors, was the son of a small freeholder in the county of Salop, and was born in 1615. He had not the advantage of a regular grammar-school and university education, but contrived amid many difficulties to amass a large measure of information on almost every subject. In 1638 he received ordination according to the rites of the Episcopal church. In 1640 he was invited by the principal people in Kidderminster, to reside with them as a preacher. With this invitation he complied, and for a number of years he was there a singularly laborious and successful minister. When the civil war broke out, he sided with the Parliament. The course of events soon obliged him to seek shelter in the garrisoned town of Coventry, where he officiated as a preacher both to the townspeople and to the soldiers. After the battle of Naseby, he accepted of the post of chaplain to Colonel Whalley's regiment. During the whole of these times of confusion he was the zealous friend of order and regular government both in church and state. It may well be questioned, whether Baxter and the other presbyterian clerical leaders, both in England and Scotland, did not exceed the limits of their office in intermeddling as they did with political concerns, but there is no doubting his sincerity and disinterestedness. After the restoration of Charles II. he was made one of the king's chaplains, and had the bishopric of Hereford offered to him. It was his wish to return to Kidderminster, but he was not permitted. All prospect of the free exercise of his ministry anywhere was closed by the Act of Uniformity, which, on St. Bartholomew's day 1662, threw more than two thousand of the best ministers of the Church of England out of their pulpits and livings, and inflicted an injury on that body from which it has not yet, after an interval of nearly two hundred

years, recovered. He preached occasionally for a time in London, but the passing of the Conventicle act induced him to retire first to Acton and then to Totteridge. Wherever he was, he to the utmost of his ability and opportunity endeavoured to promote the great objects of his ministry by preaching, and preparing works for, and issuing them from, the press, often exposed to suffering for these pious and benevolent labours. After the year 1672 he chiefly resided in London, and so far as the iniquity of the times permitted exercised his ministry. The state of his health was habitually delicate, and the evils of sickness were frequently added to the sufferings he underwent in his fortune and person, by fines and imprisonment. He bore his last pains with pious resignation, and closed his troubled life in perfect peace on December 8, 1691, having just entered on his seventy-seventh year. The following "weighty words" are among his death-bed sayings. "God may justly condemn me for the best duty I ever did: all my hopes are from the free mercy of God in Christ." After a slumber he said, "I shall rest from my labours"—"and your works will follow you," said a minister then present. "No works," rejoined the dying saint, "I will leave out works, if God will grant me the other." In extreme pain he begged God to release him by death, but checked himself, saying, "It is not fit for me to prescribe—When thou wilt, what thou wilt, how thou wilt." When approaching death, being asked how he was, his reply was, "Almost well." An intimate friend calling on him, he said, "Oh I thank him—I thank him;" and turning his eye towards him he said, "The Lord teach you how to die."

Baxter, in an age of voluminous authorship, was the most voluminous of his contemporaries. According to Orme, and we have no doubt of the accuracy of his estimate, while Dr. Owen's works extend to twenty-eight octavo volumes, Baxter's could not be contained in less than sixty. Some of his treatises on practical divinity have become classical, occupying a very high place in our theological literature, and have gone through editions all but innumerable. The whole of his practical works, as they are called, have been repeatedly published; but the greater part of his compositions being polemical, and many of them relating to local and temporary controversies, have never been reprinted. A few of them might with advantage be included entire in

any future publication of his works, and a most interesting volume or two of selections might be made from the rest. Some of the prefaces are peculiarly characteristic and interesting. A full account of Baxter and his works may be met with in "*Reliquiæ Baxterianæ*, or Mr. Richard Baxter's Narrative of the most memorable passages of his life and times;" "*Calamy's Abridgement*" of this work, and Mr. Orme's admirable "*Life of Baxter*" prefixed to the octavo edition of his practical works, and also published separately. A more brief yet comprehensive account of them will be found in Dr. Jenkyn's "*Essay on Baxter's life, ministry, and theology*," prefixed to a selection of his tracts in that useful publication—"Nelson's Works of the English Puritan Divines."

The Tract that follows is an extract from the "*Reliquiæ Baxterianæ*," Book i. part 1. pages 124—138. "With a little allowance," as Mr. Orme says, "for a slight appearance of egotism and garrulity," this will be found one of the most instructive tracts ever written. It is a summary of the matured views of a truly great and good man, "after a long and busy career in which he had seen much both of the church and the world." "Its instructions are as applicable now as ever, when so many are injured for want of sobriety of mind, and are ready to be tossed about with every wind of doctrine; when Christianity has come to be regarded as a new discovery which nobody has understood till lately, and the Bible considered as a book of enigmas, capable of the wildest solutions, and the most fanciful combinations. To follow truth wherever it may lead is the duty of all Christians; to have the fortitude to stop where its evidence ceases; not to substitute our own fancies in the place of the revelation of God; to be ready to receive from all, and to refuse to submit to the dictation of any, ought to be no less our study and our aim."* The estimate Baxter forms of his own writings leans to the side of severity rather than of lenity. The whole is, as Grainger calls it, "a full-length portrait," by the artist himself, and the view of it cannot fail to excite in every rightly constituted mind, a high degree of esteem and admiration.

* Orme's *Life and Times of Richard Baxter*, page 390.

RICHARD BAXTER REVIEWED BY HIMSELF.

CONCERNING almost all my writings I must confess that my own judgment is, that fewer well studied and polished had been better ; but the reader who can safely censure the books is not fit to censure the author, unless he had been upon the place, and acquainted with all the occasions and circumstances. Indeed for the ‘Saint’s Rest’ I had four months’ vacancy to write it (but in the midst of continual languishing and medicine), but for the rest I wrote them in the crowd of all my other employments, which would allow me no great leisure for polishing and exactness, or any ornament ; so that I scarce ever wrote one sheet twice over, nor stayed to make any blots or interlinings, but was fain to let it go as it was first conceived : and when my own desire was rather to stay upon one thing long, than run over many, some sudden occasions or other extorted almost all my writings from me ; and the apprehensions of *present usefulness* or *necessity* prevailed against all other motives. So that the divines which were at hand with me still put me on and approved of what I did, because they were moved by *present necessities* as well as I ; but those that were far off, and felt not those nearer motives, did rather wish that I had taken the other way, and published a few elaborate writings,—and I am ready myself to be of their mind, when I forgot the case that then I stood in, and have lost the sense of former motives. The opposing of the Anabaptists, Separatists, Quakers, Antinomians, Seekers, &c., were works which *then* seemed necessary ; and so did the debates about church government and communion which

touched our present practice ; but now all those reasons are past and gone, I could wish I had rather been doing some work of more *durable usefulness*. But even to a foreseeing man, who knoweth what will be of longest use, it is hard to discern how far that which is *presently needful* may be omitted, for the sake of a greater future good. There are some other works, wherein my heart hath more been set than any of those forementioned ; in which I have met with great obstructions. For I must declare that in this as in many other matters I have found that we are not the choosers of our own employments, no more than of our own successes.

Because it is soul experiments which those that urge me to this kind of writing do expect that I should especially communicate to others, and I have said little of God's dealing with my soul since the time of my younger years, I shall only give the reader so much satisfaction, as to acquaint him truly what change God hath made upon my mind and heart since those unriper times, and wherein I now differ in judgment and disposition from myself. And for any more particular account of heart-occurrences, and God's operations on me, I think it somewhat unsavoury to recite them ; seeing God's dealings are much the same with all his servants in the main, and the points wherein he varieth are usually so small, that I think not such fitted to be repeated ; nor have I any thing extraordinary to glory in, which is not common to the rest of my brethren, who have the same Spirit, and are servants of the same Lord. And the true reason why I do adventure so far upon the censure of the world, as to tell them wherein the case is altered with me, is that I may take off young unexperienced Christians from being over-confident in their first apprehensions, or overvaluing their first degrees of grace, or too much applauding and following unfurnished unexperienced men ; but may somewhat be directed what mind and course of life to prefer, by the judgment of one that hath tried both before them.

1. The temper of my mind hath somewhat altered with the temper of my *body*. When I was young, I was more vigorous, affectionate, and fervent in preaching, conference, and prayer, than—ordinarily—I can be now ; my style was more extemporate and lax, but by the advantage of *affection*.

and a very familiar moving voice and utterance, my preaching then did more affect the auditory, than many of the last years before I gave over preaching ; but yet what I delivered was much more raw, and had more passages that would not bear the trial of accurate judgments ; and my discourses had both less substance and less judgment than of late.

2. My understanding was then *quicker*, and could more easily manage anything that was newly presented to it upon a sudden ; but it is since better *furnished*, and acquainted with the ways of truth and error, and with a multitude of particular mistakes of the world, which then I was the more in danger of, because I had only the *faculty* of knowing them, but did not *actually* know them. I was then like a man of a quick understanding, that was to travel a way which he never went before, or to cast up an account which he never laboured in before, or to play on an instrument of music which he never saw before. And I am now like one of somewhat a slower understanding (by that *præmatura senectus* which weakness and excessive bleedings brought me to) who is travelling a way which he hath often gone, and is casting up an account which he hath often cast up, and hath ready at hand, and that is playing on, an instrument which he hath often played on : so that I can very confidently say, that my judgment is much sounder and firmer now than it was then ; for though I am now as competent judge of the *actings* of my own understanding as then, yet I can judge of the *effects* ;—and when I peruse the writings which I wrote in my younger years, I can find the footsteps of my unfurnished mind, and of my emptiness and insufficiency ; so that the man that followed my judgment then, was liker to have been misled by me, than he that should follow it now.

And yet, that I may not say worse than it deserveth of my former measure of understanding, I shall truly tell you what change I find now, in the perusal of my own writings. Those points which then I *thoroughly studied*, my judgment is the same of *now*, as it was *then* ; and therefore in the *substance* of my religion, and in those controversies which I then searched into, with some extraordinary diligence, I find not my mind disposed to a change : but in divers points that I studied slightly and by the halves, and in many things which

I took upon trust from others, I have found since that my apprehensions were either erroneous or very lame. And those things which I was orthodox in, I had either insufficient reasons for, or a mixture of some sound and some insufficient ones, or else an insufficient apprehension of those reasons, so that I scarcely knew what I seemed to know. And though in my writings I found little in substance which my present judgment differeth from, yet in my 'Aphorisms' and 'Saint's Rest'—which were my first writings—I find some raw unmeet expressions; and one common infirmity I perceive, that I put off matters with some kind of confidence, as if I had done something new or more than ordinary in them, when upon my more mature reviews, I find that I said not half that which the subject doth require. As for example, in the doctrine of the covenants, and of justification, but especially about the divine authority of the Scripture in the second part of 'The Saint's Rest,'—where I have not said half that should have been said; and the reason was, because I had not read any of the fuller sort of books that are written on those subjects, nor conversed with those that knew more than myself, and so all those things were either new or great to me, which were common and small perhaps to others; and because they all came in by the way of my own study of the naked matter, and not from books, they were apt to affect my mind the more, and to seem greater than they were. And this token of my weakness accompanied those my younger studies, that I was very apt to start up controversies in the way of my practical writings, and also more desirous to acquaint the world with all that I took to be the truth, and to assault those books by name which I thought did tend to deceive them, and did contain unsound and dangerous doctrine. And the reason of all this was, that I was then in the vigour of my youthful apprehensions, and the new appearance of any sacred truth was more apt to affect me, and be more highly valued, than afterward, when commonness had dulled my delight, and I did not sufficiently discern then how much in most of our controversies is verbal, and upon mutual mistakes. And withal I knew not how impatient divines were of being contradicted, nor how it would stir up all their powers to defend what they have

once said, and to rise up against the truth which is thus thrust upon them, as the mortal enemy of their honour; and I knew not how hardly men's minds are changed from their former apprehensions, be the evidence never so plain. And I have perceived, that nothing so much hindereth the reception of the truth, as urging it on men with too harsh importunity, and falling too heavily on their errors;—for hereby you engage their honour in the business, and they defend their errors as themselves, and stir up all their wit and ability to oppose you. In controversies it is fierce opposition which is the bellows to kindle a resisting zeal; when if they be neglected, and their opinions lie a while despised, they usually cool and come again to themselves,—though I know that this holdeth not when the greediness and increase of his followers doth animate a sectary, even though he have no opposition. Men are so loth to be drenched with the truth, that I am no more for going that way to work; and to confess the truth, I am lately much prone to the *contrary extreme*, to be too indifferent what men hold, and to keep my judgment to myself, and never to mention anything wherein I differ from another, or anything which I think I know more than he; or at least, if he receive it not presently to silence it, and leave him to his own opinion;—and I find this effect is mixed according to its causes, which are some *good*, and some *bad*. The bad causes are: 1. An impatience of men's weakness and mistaking frowardness and self-conceitedness. 2. An abatement of my *sensible* esteem of *truth*, through the long abode of them on my mind: though my judgment value them, yet it is hard to be equally *affected* with old and common things, as with new and rare ones. The better causes are: 1. That I am much more sensible than ever of the necessity of living upon the principles of religion, which we are all agreed in, and uniting these; and how much mischief men that overvalue their own opinions have done by their *controversies* in the church; how some have destroyed charity, and some caused schisms by them, and most have hindered godliness in themselves and others, and used them to divert men from the serious prosecuting of a holy life; and as Sir Francis Bacon saith, in his 'Essay of Peace,' that it is one great benefit of church-peace and con-

cord, that writing controversies is turned into books of practical devotion for increase of piety and virtue. 2. And I find that it is much more for most men's good and edification, to converse with them only in that way of godliness which all are agreed in, and not by touching upon differences to stir up their corruptions; and to tell them of little more of your knowledge, than what you find them willing to receive from you as mere learners,—and therefore to stay till they *crave* information of you, as Musculus did with the Anabaptists, when he visited them in prison, and conversed kindly and lovingly with them, and showed them all the love he could, and never talked to them of their opinions, till at last they who were wont to call him a deceiver and false prophet, did entreat him to instruct them, and received his instructions. We mistake men's diseases when we think there needeth nothing to cure their errors, but only to bring them the *evidence* of truth. Alas! there are many distempers of mind to be removed, before men are apt to *receive* that evidence. And therefore that church is happy where order is kept up, and the abilities of the ministers command a reverent submission from the hearers, and where all are in Christ's school in the distinct rank of teachers and learners;—for in a learning way men are ready to receive the truth, but in a disputing way they come armed against it with prejudice and animosity.

3. And I must say further, that what I last mentioned on the by is one of the most notable changes of my mind. In my youth I was quickly past my fundamentals, and was running up into a multitude of controversies, and greatly delighted with metaphysical and scholastic writings, though I must needs say, my preaching was still on the necessary points; but the older I grew, the smaller stress I laid upon these controversies and curiosities (though still my intellect abhorreth confusion), as finding far greater uncertainties in them than I at first discerned, and finding less *usefulness* comparatively, even where there is the greatest certainty. And now it is the fundamental doctrines of the catechism which I the most highly value, and daily think of, and find most useful to myself and others. The Creed, the Lord's prayer, and the Ten Commandments, do find me now the most

acceptable and plentiful matter for all my meditations. They are to me as my daily bread and drink,—and as I can speak and write of them over and over again, so I had rather read or hear of them, than any of the school niceties which once so much pleased me. And thus I observed it was with old Bishop Usher, and with many other men; and I conjecture that this effect also is mixed of *good* and *bad* according to its causes.

The *bad cause* may perhaps be some natural infirmity and decay. And as trees in the spring shoot up into branches, leaves and blossoms, but in the autumn the life draws down into the root; so possibly my nature, conscious of its infirmity and decay, may find itself insufficient for numerous particles, and assurgency to the attempting of difficult things; and so my mind may retire to the root of Christian principles. And also I have often been afraid, lest *ill-rooting* at first, and many *temptations afterwards*, have made it more necessary for me than many others to retire to the root, and secure my fundamentals. But upon much observation I am afraid lest most others are in no better a case; and that at the first they take it for a granted thing, that Christ is the Saviour of the world, and that the soul is immortal, and that there is a heaven and a hell, &c., while they are studying abundance of scholastic superstructures, and at last will find cause to study more soundly their religion itself, as well as I have done.

The *better causes* are these: 1. I value all things according to their *use* and *ends*; and I find in the daily practice and experience of my soul, that the knowledge of God and Christ, and the Holy Spirit, and the truth of Scripture, and the life to come, and of a holy life, is of *more use* to me than all the most curious speculations. 2. I know that every man must grow as trees do, downwards and upwards both at once; and that the *roots* increase as the bulk and branches do. 3. Being nearer death and another world, I am the more regardful of those things which my everlasting life or death depend on. 4. Having most to do with ignorant miserable people, I am commanded by my charity and reason to treat with them of that which their salvation lieth on; and not to dispute with them of formalities and niceties,

when the question is presently to be determined whether they shall dwell for ever in heaven or in hell. In a word, my *meditations* must be most upon the matters of my practice and my interest;—and as the love of God and the seeking of everlasting life is the matter of my *practice* and my *interest*, so must it be of my meditation. That is the *best* doctrine and study which maketh men *better*, and tendeth to make them *happy*. I abhor the folly of those unlearned persons who revile or despise learning because they know not what it is; and I take not any piece of true learning to be useless: and yet my soul approveth of the resolution of holy Paul, who determined to know nothing among his hearers,—that is, comparatively to value and make ostentation of no other wisdom,—but the knowledge of a crucified Christ; to know God in Christ is life eternal. As the stock of the tree affordeth timber to build houses and cities, when the small though higher multifarious branches are but to make a crow's nest or a blaze,—so the knowledge of God and of Jesus Christ, of heaven and holiness, doth build up the soul to endless blessedness, and affordeth it solid peace and comfort, when a multitude of school niceties serve but for vain janglings and hurtful diversions and contentions. And yet I would not dissuade my reader from the perusal of Aquinas, Scotus, Ockham, Arminius, Durandus, or any such writer,—for much good may be gotten from them: but I would persuade him to study and live upon the essential doctrines of Christianity and godliness incomparably above them all. And that he may know that my testimony is somewhat regardable, I presume to say, that in this I as much gainsay my natural inclination to subtilty and accurateness in knowing, as he is like to do by his, if he obey my counsel. And I think if he lived among infidels and enemies of Christ, he would find that to make good the *doctrine of faith* and of *life eternal*, were not only his noblest and most useful study, but also that which would require the height of all his parts, and the utmost of his diligence, to manage it skilfully to the satisfaction of himself and others.

4. I add, therefore, that this is another thing which I am changed in; that whereas in my younger days I never was tempted to doubt of the truth of Scripture or Christianity,

but all my doubts and fears were exercised at home, about my own sincerity and interest in Christ, and this was it which I called *unbelief*; since then my sorest assaults have been on the other side, and such they were, that had I been void of internal experience, and the adhesion of love, and the special help of God, and had not discerned more reason for my religion than I did when I was younger, I had certainly apostatized to infidelity,—though for atheism or ungodliness, my reason seeth no stronger arguments than may be brought to prove that there is no earth, or air, or sun. I am now therefore much more apprehensive than heretofore, of the necessity of well grounding men in their religion, and especially of the witness of the indwelling Spirit;—for I more sensibly perceive that the *Spirit* is the great witness of Christ and Christianity to the world. And though the folly of fanatics tempted me long to overlook this the strength of testimony of the Spirit, while they placed it in a certain *internal assertion*, or enthusiastic inspiration; yet now I see that the Holy Ghost in another manner is the witness of Christ and his agent in the world. The Spirit in the prophets was his first witness, and the Spirit by miracles was the second; and the Spirit by renovation, sanctification, illumination and consolation, assimilating the soul to Christ and heaven, is the continued witness to all true believers: and “if any man have not the the Spirit of Christ,” the same “is none of his,” Rom. viii. 9; even as the rational soul in the child is the inherent witness or evidence that he is the child of rational parents. And therefore ungodly persons have a great disadvantage in their resisting temptations to unbelief, and it is no wonder if Christ be a *stumbling-block* to the Jews, and to the Gentiles foolishness. There is many a one that hideth his temptations to infidelity, because he thinketh it a shame to open them, and because it may generate doubts in others; but I doubt the imperfection of most men’s care of their salvation, and of their diligence and resolution in a holy life, doth come from the imperfection of their belief of Christianity and the life to come. For my part, I must profess, that when my belief of things eternal and of the Scripture is most clear and firm, all goeth accordingly in my soul, and all temptations to sinful compliances, worldliness, or flesh-pleasing, do signify worse to

me than an invitation to the stocks or Bedlam. And no petition seemeth more necessary to me than "Lord, increase our faith; I believe, help thou my unbelief."

5. Among truths certain in themselves, all are not equally certain unto me; and even of the mysteries of the gospel, I must needs say with Mr. Richard Hooker, *Eccl. Polit.* that whatever men may pretend, the subjective certainty cannot go beyond the objective evidence: for it is caused thereby as the print on the wax is caused by that on the seal. Therefore I do more of late than ever discern a necessity of a methodical procedure in maintaining the doctrine of Christianity, and of beginning at natural verities, as presupposed fundamentally to supernatural (though God may when he please reveal all at once, and even natural truths by supernatural revelation); and it is a marvellous great help to my faith, to find it built on so sure foundations, and so consonant to the law of nature. I am not so foolish as to pretend my certainty to be greater than it is, merely because it is a dishonour to be less certain; nor will I by shame be kept from confessing those infirmities, which those have as much as I, who hypocritically reproach me with them. My certainty that I am a man, is before my certainty that there is a God; for *Quod facit notum est magis notum*. My certainty that there is a God, is greater than my certainty that he requireth love and holiness of his creature. My certainty of *this* is greater than my certainty of the life of reward and punishment hereafter. My certainty of that is greater than my certainty of the endless duration of it, and of the immortality of individuate souls. My certainty of the Deity is greater than my certainty of the Christian faith. My certainty of the Christian faith in its essentials, is greater than my certainty of the perfection and infallibility of all the Holy Scriptures. My certainty of that is greater than my certainty of the meaning of many particular texts, and so of the truth of many particular doctrines, or of the canonicalness of some certain books. So that as you see by what gradations my understanding doth proceed, so also that my certainty differeth as the evidences differ. And they that have attained to greater perfection, and a higher degree of certainty than I, should pity me and produce their evidence to help

me. And they that will begin all their certainty with that of the truth of the Scripture, as the *principium cognoscendi*, may meet me at the same end; but they must give me leave to undertake to prove to a heathen or infidel, the being of a God, and the necessity of holiness, and the certainty of a reward or punishment, even while he yet denieth the truth of Scripture, and in order to his believing it to be true.

6. In my younger years my trouble for sin was most about my actual failings in thought, word, or action,—except hardness of heart, of which more anon. But now I am much more troubled for *inward defects*, and omission or want of the vital duties or graces in the soul. My daily trouble is so much for my *ignorance of God*, and weakness of *belief*, and want of greater *love to God*, and *strangeness* to him, and to the life to come, and for want of a greater willingness to die, and longing to be with God in heaven, as that I take not some immoralities, though very great, to be in themselves so great and odious sins, if they could be found as separate from these. Had I all the riches of the world, how gladly should I give them for a fuller knowledge, belief, and love of God and everlasting glory! These wants are the greatest burden of my life, which oft maketh my life itself a burden. And I cannot find any hope of reaching so high in these, while I am in the flesh, as I once hoped before this time to have attained; which maketh me the wearier of this sinful world, which is honoured with so little of the knowledge of God.

7. Heretofore I placed much of my religion in tenderness of heart, and grieving for sin, and penitential tears; and less of it in the love of God, and studying his love and goodness, and in his joyful praises, than now I do. Then I was little sensible of the greatness and excellency of love and praise; though I coldly spake the same words in its commendations as now I do;—and now I am less troubled for want of grief and tears—though I more value humility, and refuse not needful humiliation,—but my conscience now looketh at love and delight in God, and praising him as the top of all my religious duties, for which it is that I value and use the rest.

8. My judgment is much more for frequent and serious

meditation on the heavenly blessedness, than it was heretofore in my younger days. I then thought that a sermon of the attributes of God and the joys of heaven were not the most excellent; and was wont to say, 'Every body knoweth this, that God is great and good, and that heaven is a blessed place; I had rather hear how I may attain it.' And nothing pleased me so well as the doctrine of regeneration, and the marks of sincerity,—which was because it was suitable to me in that state; but now I had rather read, hear, or meditate on God and heaven, than on any other subject: for I perceive that it is the object that altereth and elevateth the mind, which will be such as that is which it most frequently feedeth on; and that it is not only useful to our comfort to be much in heaven in our believing thoughts, but that it must animate all our other duties, and fortify us against every temptation and sin; and that the love of the *end* is it that is the poise or spring which setteth every wheel a going, and must put us on to all the *means*: and that a man is no more a Christian indeed than he is heavenly.

9. I was once wont to meditate most on my own heart, and to dwell all at home, and look little higher; I was still poring either on my sins or wants, or examining my sincerity:—but now, though I am greatly convinced of the need of heart-acquaintance and employment, yet I see more need of a higher work, and that I should look oftener upon Christ, and God, and heaven, than upon my own heart. At *home* I can find distempers to trouble me, and some evidences of my peace; but it is *above* that I must find matter of delight and joy, and love and peace itself. Therefore I would have *one thought* at home upon myself and sins, and *many thoughts above* upon the high and amiable and beatifying objects.

10. Heretofore I knew much less than now, and yet was not half so much acquainted with my ignorance. I had a great delight in the daily new discoveries which I made, and of the light which shined in upon me—like a man that cometh into a country where he never was before; but I little knew either how *imperfectly* I understood those very points whose discovery so much delighted me, nor how much might be said against them, nor how many things I was yet a stranger to: but now I find far greater darkness upon all

things, and perceive how very little it is that we know in comparison of that which we are ignorant of, and have far meaner thoughts of my own understanding, though I must needs know that it is better furnished than it was then.

11. Accordingly I had then a far higher opinion of learned persons and books than I have now; for what I wanted myself, I thought every reverend divine had attained, and was familiarly acquainted with;—and what books I understood not by reason of the strangeness of the terms or matter, I the more *admired* and thought that others understood their worth. But now experience hath constrained me against my will to know, that reverend learned men are imperfect, and know but little as well as I—especially those that think themselves the wisest; and the better I am acquainted with them, the more I perceive that we are all yet in the dark; and the more I am acquainted with holy men, that are all for heaven, and pretend not much to subtilties, the more I value and honour them. And when I have studied hard to understand some abstruse admired book,—as *De Scientia Dei, De Providentia circa malum, de Decretis, de Prædeterminatione, de Libertate Creaturæ, &c.*, I have but attained the knowledge of human imperfection, and to see that the author is but a man as well as I.

12. And at first I took more upon my author's credit than now I can do. And when an author was highly commended to me by others, or pleased me in some part, I was ready to entertain the whole; whereas now I *take* and *leave* in the same author, and dissent in some things from him that I like best, as well as from others.

13. At first I was greatly inclined to go with the *highest* in controversies, on one side or other; as with Dr. Twisse and Mr. Rutherford, and *Spanhemius de Providentia, et gratia, &c*; but now I can so easily see what to say against both extremes, that I am much more inclinable to reconciling principles. And whereas then I thought that conciliators were but ignorant men, that were willing to please all, and would pretend to reconcile the world by principles which they did not understand themselves,—I have since perceived that if the amiableness of peace and concord had no hand in the business, yet greater light and stronger judgment usually

is with the reconcilers, than with either of the contending parties—as with Davenant, Hall, Usher, Lud. Crocius, Bergius, Strangius, Camero, &c.; but on both accounts their writings are most acceptable,—though I know that moderation may be a pretext of errors.

14. At first the *style* of authors took as much with me as the argument, and made the argument seem more forcible; but now I judge not of truth at all by any such ornaments or accidents, but by its naked evidence.

15. I now see more *good* and more *evil* in all men than heretofore I did. I see that good men are not so good as I once thought they were, but have more imperfections; and that nearer approach and fuller trial doth make the best appear more weak and faulty than their admirers at a distance think. And I find that few are so bad, as either their *malicious enemies*, or *ensorious separating* professors do imagine. In some indeed I find that human nature is corrupted into a greater likeness to devils than I once thought any on earth had been; but even in the wicked usually there is more for grace to make advantage of, and more to testify for God and holiness, than I once believed there had been.

16. I less admire *gifts of utterance* and *bare profession* of religion than I once did; and have much more charity for many who, by the want of gifts, do make an obscurer profession than they. I once thought that almost all that could pray movingly and fluently, and talk well of religion, had been saints; but experience hath opened to me what odious crimes may consist with high profession; and I have met with divers obscure persons, not noted for any extraordinary profession, or forwardness in religion, but only for living a quiet blameless life, whom I have after found to have long lived, as far as I could discern, a truly godly and sanctified life,—only their prayers and duties were by accident kept secret from other men's observation. Yet he that upon this pretence would confound the godly and the ungodly, may as well go about to lay heaven and hell together.

17. I am not so narrow in my *special love* as heretofore. Being less censorious, and talking more than I did for saints, it must needs follow that I love more as saints than I did before. I think it not lawful to put that man off with bare

church communion, and such common love which I must allow the wicked, who professeth himself a true Christian, by such a profession as I cannot disprove.

18. I am not too narrow in my principles of church communion as once I was. I more plainly perceive the difference between the church as congregate or visible, and as regenerate or mystical, and between sincerity and profession; and that a credible profession is proof sufficient of a man's title to church admission; and that the profession is credible *in foro ecclesiae*, which is not disproved. I am not for narrowing the church more than Christ himself alloweth us, nor for robbing him of any of his flock. I am more sensible how much it is the will of Christ that every man be the *chooser* or *refuser* of his own felicity, and that it lieth most on his own hands, whether he will have communion with the church or not; and that if he be an hypocrite, it is himself that will bear the loss.

19. Yet am I more apprehensive than ever of the great use and need of ecclesiastical discipline, and what a sin it is in the pastors of the church to make no distinction, but by bare *names* and *sacraments*, and to force all the unmeet against their own wills, to church communion and sacraments—though the ignorant and erroneous may sometimes be forced to hear instruction. And what a great dishonour to Christ it is, when the church shall be as vicious as Pagan and Mahometan assemblies, and shall differ from them only in ceremony and name.

20. I am much more sensible of the evil of schism, and of the separating humour, and of gathering parties, and making several sects in the church than I was heretofore. For the effects have showed us more of the mischiefs.

21. I am much more sensible how prone many young professors are to spiritual pride and self-conceitedness, and unruliness and division, and so to prove the grief of their teachers, and firebrands in the church; and how much of a minister's work lieth in preventing this, and humbling and confirming such young unexperienced professors, and keeping them in *order* in their progress in religion.

22. Yet am I more sensible of the sin and mischief of using men cruelly in matters of religion, and of pretending

men's good, and the order of the church, for acts of inhumanity or uncharitableness. Such know not their own infirmity, nor yet the nature of pastoral government, which ought to be *paternal* and by *love*; nor do they know the way to win a soul, nor to maintain the church's peace.

23. My soul is much more afflicted with the thoughts of the miserable world, and more drawn out in desire of their conversion than heretofore. I was wont to look but little further than England in my prayers, as not considering the state of the rest of the world; or if I prayed for the conversion of the Jews, that was almost all, But now, as I better understand the case of the world, and the method of the Lord's prayer, so there is nothing in the world that lieth so heavy upon my heart as the thought of the miserable nations of the earth. It is the most astonishing part of all God's providence to me, that he so far forsaketh almost all the world, and confineth his special favour to so few,—that so small a part of the world hath the profession of Christianity, in comparison of heathens, Mahometans, and other infidels!—and that among professed Christians there are so few that are saved from gross delusions, and have but any competent knowledge; and that among those there are so few that are seriously religious, and truly set their hearts on heaven. I cannot be affected so much with the calamities of my own relations, or of the land of my nativity, as with the case of the heathen, Mahometan, and ignorant nations of the earth. No part of my prayers is so deeply serious, as that for the infidel and ungodly world, that God's name may be sanctified, and his kingdom come, and his will be done on earth as it is in heaven. Nor was I ever before so sensible what a plague the division of languages was which hindereth our speaking to them for their conversion, nor what a great sin tyranny is, which keepeth out the gospel from most of the nations of the world. Could we but go among Turks and heathens, and speak their language, I should be but little troubled for the silencing of eighteen hundred ministers at once in England, nor for all the rest that were cast out here, and in Scotland and Ireland,—there being no employment in the world so desirable in my eyes as to labour for the winning of such miserable souls: which maketh me greatly

honour Mr. John Eliot, the apostle of the Indians in New England, and whoever else have laboured in such work.

24. Yet am I not so much inclined to pass a peremptory sentence of damnation upon all that never heard of Christ; having some more reason than I knew of before, to think that God's dealing with such is much unknown to *us*—and that the ungodly here among us Christians are in a far worse case than they.

25. My censures of the Papists do much differ from what they were at first. I then thought that their errors in the *doctrines of faith* were their most dangerous mistakes, as in the points of merit, justification by works, assurance of salvation, the nature of faith, &c. But now I am assured that their mis-expressions, and misunderstanding us, with our mistakings of them, and inconvenient expressing our opinions, hath made the differences in these points to appear much greater than they are; and that in some of them it is next to none at all. But the great and unreconcilable differences lie in their church tyranny and usurpations, and in their great corruptions and abasement of God's worship, together with their befriending of *ignorance* and *vice*. At first I thought that Mr. Perkins well proved that a Papist cannot go beyond a reprobate; but now I doubt not but that God hath many sanctified ones among them, who have received the true doctrines of Christianity so practically, that their contradictory errors prevail not against them, to hinder their love of God and their salvation,—but that their errors are like a conquerable dose of poison which nature doth overcome. And I can never believe that a man may not be saved by that religion, which doth but bring him to the true love of God, and to a heavenly mind and life; nor that God will ever cast a soul into hell that truly loveth him. Also at first it would disgrace any doctrine with me if I did but hear it called Popery and Antichristian; but I have long learned to be more impartial, and to dislike men for bad doctrine, rather than the doctrines for the men, and to know that Satan can use even the names of Popery and Antichrist against a truth.

26. I am more deeply afflicted for the disagreements of Christians than I was when I was a younger Christian. Ex-

cept the case of the infidel world, nothing is so sad and grievous to my thoughts as the case of the divided churches. And therefore I am more deeply sensible of the sinfulness of those prelates and pastors of the churches who are the principal cause of these divisions. O how many millions of souls are kept by them in ignorance, and ungodliness, and deluded by *faction* as if it were true religion! How is the conversion of infidels hindered by them, and Christ and religion heinously dishonoured! The contentions between the Greek church and the Roman, the Papists and the Protestants, the Lutherans and the Calvinists, have wofully hindered the kingdom of Christ.

27. I have spent much of my studies about the *terms* of *Christian concord*, and have over and over considered of the several ways which several sorts of reconcilers have devised. I have thought of the Papists' way, who think there will be no union but by coming over wholly to their church, and I have found that it is neither possible nor desirable. I have thought and thought again of the way of the *moderating* Papists, Cassander, Grotius, Baldwin, &c., and of those that would have all reduced to the state of the times of Gregory the First, before the division of the Greek and Latin churches, that the Pope might have his primacy, and govern all the church by the canons of the councils, with a salvo to the rights of kings and patriarchs and prelates; and that the doctrines and worship which then were received might prevail. And for my own part, if I lived in such a state of the church, I would live peaceably, as glad of unity, though lamenting the corruption and tyranny; but I am fully assured that none of these are the true desirable terms of unity, nor such as are ever like to procure an universal concord; and I am as sure that the true means and terms of concord are obvious and easy to an impartial willing mind;—and that these three things alone would easily heal and unite all the churches.

1. That all Christian princes and governors take all the coercive power about religion into their own hands, (though if prelates and their courts must be used as their officers in exercising that coercive power, so be it); and that they make a difference between the *approved* and the *tolerated* churches;

and that they keep the peace between these churches, and settle their several privileges by a law.

2. That the churches be accounted *tolerable*, who profess all that is in the Creed, Lord's prayer, and Decalogue in particular, and generally all that they shall find to be revealed in the word of God, and hold communion in teaching, prayer, praises, and the two sacraments, not obstinately preaching any heresy contrary to the particular articles which they profess, nor seditiously disturbing the public peace; and that such heretical preaching, and such seditious unpeaceableness, or notorious wickedness of life, do forfeit their toleration.

3. And that those that are *further orthodox* in those particulars which rulers think fit to impose upon their subjects, have their *public maintenance* and *greater encouragement*. Yea, and *this much* is become necessary, but upon supposition that men will still be so self-conceited and uncharitable, as not to forbear their unnecessary impositions;—otherwise there would be found but very few who are *tolerable*, that are not also in their measure to be *approved*, maintained and encouraged. And if the primitive simplicity in doctrine, government and worship, might serve turn, for the terms of the church's union and communion, all would be well without any more ado,—supposing that where Christian magistrates are, they keep the peace, and repress the offenders, and exercise all the coercive government; and heretics, who will subscribe to the *Christian faith*, must not be punished because they will *subscribe to no more*, but because they are proved to preach or promote heresy, contrary to the faith which they profess.

28. I am farther than ever I was from expecting great matters of unity, splendour, or prosperity to the church on earth, or that saints should dream of a kingdom of this world, or flatter themselves with the hopes of a golden age or reigning over the ungodly,—till there be “a new heaven, and a new earth, wherein dwelleth righteousness.” And on the contrary, I am more apprehensive that sufferings must be the church's most ordinary lot, and Christians indeed must be *self-denying cross-bearers*, even where there are none but formal nominal Christians to be the *cross-makers*. And

though ordinarily God would have vicissitudes of summer and winter, day and night, that the church may grow *extensively* in the summer of prosperity, and intensively and radicately in the winter of adversity,—yet usually their night is longer than their day, and that day itself hath its storms and tempests. For the prognostics are evident in their cases: 1. The church will be still imperfect and sinful, and will have those diseases which need this bitter remedy. 2. Rich men will be the rulers of the world; and rich men will be generally so far from true godliness, that they must come to heaven as by *human impossibilities*, as a camel through a needle's eye. 3. The ungodly will ever have an enmity against the image of God, and he that is born of the flesh will persecute him that was born after the Spirit, and brotherhood will not keep a Cain from killing an Abel, who offereth a more acceptable sacrifice than himself; and the guilty will still hate the light, and make a prey to their pride and malice of a conscionable reprovcr. 4. The pastors will be still troubling the church with their pride and avarice and contentions; and the worst will be seeking to be the greatest, and they that seek it are the likeliest to attain it. 5. He that is highest will be still imposing his conceits upon those under him, and lording it over God's heritage, and with Diotrephes casting out the brethren, and ruling them by constraint, and not as volunteers. 6. Those that are truly *judicious* will still comparatively be few; and consequently the troublers and dividers will be the multitude; and a judicious peacemaker and reconciler will be neglected, slighted or hated by both extremes. 7. The tenor of the gospel predictions, precepts, promises and threatenings, are fitted to a people in a suffering state. 8. And the graces of God in a believer are mostly suited to a state of suffering. 9. Christians must imitate Christ, and suffer with him before they reign with him,—and his kingdom was not of this world. 10. The observation of God's dealing hitherto with the church in every age confirmeth me, and his befooling them that have dreamed of glorious times. It was such dreams that transported the Munster Anabaptists, and the followers of David George in the Low Countries, and Campanella, and the Illuminati among the Papists, and our

English Anabaptists and other fanatics here, both in the army and the city and country. When they think the golden age is come, they show their dreams in their extravagant actions, and as our Fifth Monarchy men, they are presently upon some unquiet rebellious attempt, to set up Christ in his kingdom whether he will or not. I remember how Abraham Scultetus in *Curriculo Vitæ suæ* confesseth the common vanity of himself and other Protestants in Germany, who seeing the princes in England, France, Bohemia, and many other countries, to be all at once both great and wise, and friends to reformation, did presently expect the golden age; but within one year either death, or ruins of war or backslidings, had exposed all their expectations to scorn, and laid them lower than before.

29. I do not lay so great a stress upon the external modes and forms of worship as many young professors do. I have suspected myself, as perhaps the reader may do, that this is from a cooling and declining from my former zeal,—though the truth is, I never much complied with men of that mind; but I find that *judgment* and *charity* are the causes of it, as far as I am able to discover. I cannot be so *narrow* in my principles of church communion as many are, that are so much for a Liturgy, or so much against it, so much for ceremonies or so much against them, that they can hold communion with no church that is not of their mind and way. If I were among the Greeks, the Lutherans, the Independents, yea, the Anabaptists—that own no heresy, nor set themselves against charity and peace—I would hold sometimes occasional communion with them as Christians,—if they will give me leave, without forcing me to any sinful subscription or action; though my most *usual* communion should be with that society which I thought most agreeable to the word of God, if I were free to choose. I cannot be of their opinion that think God will not accept him that prayeth by the Common Prayer-book, and that such forms are a self-invented worship which God rejecteth; nor yet can I be of their mind that say the like of extemporary prayers.

30. I am much less regardful of the approbation of man, and set much lighter by contempt or applause than I did

long ago. I am oft suspicious that this is not only from the increase of self-denial and humility, but partly from my being glutted and surfeited with human applause; and all worldly things appear most vain and unsatisfactory when we have tried them most. But though I feel that this hath some hand in the effect, yet as far as I can perceive, the knowledge of man's nothingness, and God's transcendent greatness, with whom it is that I have most to do, and the sense of the brevity of human things, and the nearness of eternity, are the principal causes of this effect,—which some have imputed to self-conceitedness and morosity.

31. I am more and more pleased with a solitary life; and though in a way of self-denial I could submit to the most public life, for the service of God, when he requireth it, and would not be unprofitable that I might be private, yet I must confess, it is much more pleasing to myself, to be retired from the world, and to have very little to do with men, and to converse with God and conscience and good books,—of which I have spoken my heart in my 'Divine Life,' Part III.

32. Though I was never much tempted to the sin of covetousness, yet my fear of dying was wont to tell me, that I was not sufficiently loosened from this world. But I find that it is comparatively very easy to me to be loose from this world, but hard to live by faith above. To despise earth is easy to me; but not so easy to be acquainted and conversant in heaven. I have nothing in this world which I could not easily let go; but to get satisfying apprehensions of the other world is the great and grievous difficulty.

33. I am much more apprehensive than long ago, of the odiousness and danger of the sin of pride. Scarcely any sin appeareth more odious to me. Having daily more acquaintance with the lamentable naughtiness and frailty of man, and of the mischiefs of that sin, and especially in matters spiritual and ecclesiastical,—I think so far as any man is proud he is kin to the devil, and utterly a stranger to God and to himself. It is a wonder that it should be a *possible* sin, to men that still carry about with them, in soul and body, such humbling matter of remedy as we all do.

34. I more than ever lament the unhappiness of the no-

bility, gentry, and great ones of the world, who live in such temptation to sensuality, curiosity, and wasting of their time about a multitude of little things; and whose lives are too often the transcript of the sins of Sodom,—pride, fulness of bread, and abundance of idleness, and want of compassion to the poor. And I more value the life of the poor labouring man, but especially of him that hath neither poverty nor riches.

35. I am much more sensible than heretofore of the breadth, and length, and depth of the radical, universal, odious sin of *selfishness*, and therefore have written so much against it; and of the excellency and necessity of *self-denial*, and of a public mind, and of loving our neighbour as ourselves.

36. I am more and more sensible that most controversies have more need of *right stating* than of *debating*; and if my skill be increased in any way, it is in that, in *narrowing* controversies by explication, and separating the *real* from the *verbal*, and proving to many contenders, that they differ less than they think they do.

37. I am more solieitous than I have been about my duty to God, and less solieitous about his *dealings* with me; as being assured that he will do all things well, and as acknowledging the goodness of all the declarations of his holiness, even in the punishment of man; and as knowing that there is no rest but in the will and goodness of God.

38. Though my works were never such as could be any temptation to me to dream of obliging God by proper merit, in commutative justice,—yet one of the most ready, constant, undoubted evidences of my uprightness and interest in his covenant, is the conscousness of my *living as devoted to him*. And I the more easily believe the pardon of my failings through my Redeemer, while I know that I serve no other master, and that I know no other end, or trade, or business; but that I am employed in his work, and make it the business of my life, and live to him in the world, notwithstanding my infirmities. And this *bent* and *business* of my life, with my longing *desires* after perfection, in the knowledge and belief and love of God, and in a holy and heavenly mind and life, are the two standing, constant, dis-

cernible evidences, which most put me out of doubt of my sincerity. And I find that constant action and duty is it that keepeth the first always in sight; and constant wants and weaknesses, and coming short of my desires, do make those desires still the more troublesome, and so the more easily still perceived.

39. Though my habitual judgment and resolution and scope of life be still the same, yet I find a great mutability as to actual *apprehensions*, and degrees of grace; and consequently find that so mutable a thing as the mind of man would never keep itself if God were not its keeper. When I have been seriously musing upon the reasons of Christianity, with the concurrent evidences methodically placed in their just advantages before my eyes, I am so clear in my belief of the Christian verities, that Satan hath little room for a temptation. But sometimes when he hath on a sudden set some temptation before me, when the foresaid evidences have been out of the way, or less upon my thoughts, he hath by such surprises amazed me, and weakened my faith in the present act. So also as to the love of God, and trusting in him, sometimes when the motives are clearly apprehended, the duty is more easy and delightful; and at other times I am merely passive and dull, if not guilty of actual despondency and distrust.

40. I am much more cautious in my belief of history than heretofore. Not that I run into their extreme that will believe nothing because they cannot believe all things;—but I am abundantly satisfied by the experience of this age, that there is no believing two sorts of men, *ungodly* men and *partial* men,—though an honest heathen of no religion may be believed, where enmity against religion biasset him not; yet a *debauched Christian*, besides his enmity to the power and practice of his own religion, is seldom without some farther bias of interest or faction,—especially when these concur, and a man is both *ungodly* and *ambitious*, espousing an interest contrary to a holy heavenly life, and also factious, embodying himself with a sect or party, suited to his spirit and designs, there is no believing his word or oath. If you read any man partially bitter against others as differing from him in opinion, or as cross to his greatness, interest, or de-

signs, take heed how you believe any more than the historical evidence distinct from his word compelleth you to believe. The prodigious lies which have been published in this age in matters of fact, with unblushing confidence, even where thousands or multitudes of eye and ear witnesses knew all to be false, doth call men to take heed what history they believe, especially where power and violence afford that privilege to the reporter, that no man dare answer him or detect his fraud.—or if they do their writings are all suppressed. As long as men have liberty to examine and contradict one another, one may partly conjecture by comparing their words, on which side the truth is likely to lie. But when great men write history, or flatteries by their appointment, which no man dare contradict, believe it but as you are constrained. Yet in these cases I can freely believe history : 1. If the person show that he is acquainted with what he saith. 2. And if he show you the evidences of honesty and conscience, and the fear of God—which may be much perceived in the spirit of a writing. 3. And if he appear to be impartial and charitable, and a lover of goodness and of mankind ; and not possessed with malignity, or personal ill will and malice, nor carried away by faction or personal interest. Conscienceable men dare not lie, but faction and interest abate men's tenderness of conscience. And a charitable impartial heathen may speak truth in a love to truth, and hatred of a lie ; but ambitious malice and false religion will not stick to serve themselves on anything. It is easy to trace the footsteps of veracity in the intelligence, impartiality, and ingenuity of a Thuanus, a Guicciardine, a Paulus Venet., though Papists, —and of Socrates and Sozomen, though accused by the factions of favouring the Novatians ; and among Protestants in a Melanethon, a Bucholtzer, and many more ; and among physicians in such as Crato, Platerus, &c. But it is as easy to see the footsteps of partiality and faction and design, in a Genebrard, a Baronius, and a multitude of their companions, —and to see reason of suspicion in many more. Therefore I confess I give but halting credit to most histories that are written, not only against the Albigenses and Waldenses, but against most of the ancient heretics, who have left us none of their own writings, in which they speak for themselves,

and I heartily lament that the historical writings of the ancient schismatics and heretics—as they were called—perished, and that partiality suffered them not to survive, that we might have had more light in the church-affairs of those times, and been better able to judge between the Fathers and them. And as I am prone to think that few of them were so bad as their adversaries made them, so I am apt to think that such as the Novatians, and Luciferians, &c., whom their adversaries commend, were very good men, and more godly than most Catholics, however mistaken in some one point. Sure I am, that as the lies of the Papists of Luther, Zwinglius, Calvin, and Beza, are visibly malicious and impudent, by the common plenary contradicting evidence,—and yet the multitude of their seduced ones believe them all in despite of truth and charity; so in this age there have been such things written against parties and persons whom the writers design to make odious, so notoriously false as you would think that the sense of their honour at least should have made it impossible for such men to write. My own eyes have read such *words* and *actions* asserted with most vehement iterated unblushing confidence, which abundance of ear-witnesses, even of their own parties, must needs know to have been altogether false; and therefore having myself now written this history of myself, notwithstanding my protestation that I have not in anything wilfully gone against the truth, I expect no more credit from the reader than the self-evidencing light of the matter, with concurrent rational advantages from persons and things, and other witnesses, shall constrain him to,—if he be a person that is unacquainted with the author himself, and the other evidences of his veracity and credibility. And I have purposely omitted almost all the descriptions of any persons that ever opposed me or that ever I or my brethren suffered by, because I know that the appearance of *interest* and *partiality* might give a fair excuse to the reader's incredulity, (although indeed the true description of persons is much of the very life of history,—and especially of the history of the age which I have lived in,—yet to avoid the suspicion of partiality I have left it out,) except only when I speak of the Cromwellians and sectaries, where I am the more free, because none suspecteth my interest

to have engaged me against them; but, with the rest of my brethren, I have opposed them in the obedience of my conscience, when by pleasing them I could have had almost anything that they could have given me, and when beforehand I expected that the present government should silence me, and deprive me of maintenance, house and home, as they have done by me and many hundreds more. Therefore I supposed that my descriptions and censures of those persons which would have enriched and honoured me, and of their actions against that party which hath silenced, impoverished and accused me, and which beforehand I expected should do so, are beyond the suspicion of envy, self-interest, or partiality. If not, I there also am content that the reader should exercise his liberty, and believe no worse even of these men, than the evidence of fact constraineth him.

Thus much of the alterations of my soul, since my younger years, I thought best to give the reader, instead of all those experiences and actual motions and affections, which I suppose him rather to have expected an account of. And having transcribed thus much of a life which God hath read, and conscience hath read, and must further read, I humbly lament it, and beg pardon for it, as sinful and too unequal and unprofitable. And I warn the reader to amend that in his own, which he findeth to have been amiss in mine,—confessing also that much hath been amiss which I have not here particularly mentioned, and that I have not lived according to the abundant mercies of the Lord. But what I have recorded, hath been especially to perform my vows, and declare His praise to all generations, who hath filled up my days with his invaluable favours, and bound me to bless his name for ever; and also to prevent the defective performance of this task, by some overvaluing brethren, who I know intended it, and were unfitter to do it than myself,—and for such reasons as Junius, Scaltetus, Thuanus, and many others, have done the like before me; the principal of which are these three: 1. As travellers and seamen use to do after great adventures and deliverances, I hereby satisfy my conscience, in praising the blessed Author of all those undeserved mercies which have filled up my life. 2. Foreseeing by the attempts of Bishop Morley, what Prelatists

and Papists are like to say of me, when they have none to contradict them, and how possible it is that those that never knew me may believe them, though they have lost their hopes with all the rest, I take it to be my duty to be so faithful to that stock of reputation which God hath intrusted me with, as to defend it at the rate of opening the truth. Such as have made the world believe that Luther consulted with the devil, that Calvin was a stigmatized sodomite, that Beza turned Papist, &c., to blast their labours, I know are very like to say any thing by me which their interest or malice tells them will any way advantage their cause, to make my writings unprofitable when I am dead. 3. That young Christians may be warned by the mistakes and failings of my unriper times, to learn in patience, and live in watchfulness, and not be fierce and proudly confident in their first conceptions; and to reverence ripe experienced age, and to take heed of taking such for their chief guides as have nothing but immature and unexperienced judgments, with fervent affections, and free and confident expressions; but to learn of them that have—with holiness—study, time and trial, looked about them as well on one side as the other, and attained to clearness and impartiality in their judgments.

1. But having mentioned the changes which I think were for the better, I must add, that as I confessed many of my sins before, so since I have been guilty of many, which because materially they seemed small, have had the less resistance, and yet on the review do trouble me more than if they had been greater done in ignorance,—it can be no small sin formally which is committed against knowledge and conscience and deliberation, whatever excuse it have. To have sinned while I preached and wrote against sin, and had such abundant and great obligations from God, and made so many promises against it, doth lay me very low,—not so much in fear of hell, as in great displeasure against myself, and such self-abhorrence as would cause revenge upon myself, were it not forbidden. When God forgiveth me I cannot forgive myself, especially for any rash words or deeds, by which I have seemed injurious, and less tender and kind than I should have been to my near and dear relations, whose love abundantly obliged me; when such are dead,

though we never differed in point of interest or any great matter, every sour or cross provoking word which I gave them, maketh me almost irreconcilable to myself, and tells me how repentance brought some of old to pray to the dead whom they had wronged, to forgive them, in the hurry of their passion.

2. And though I before told the change of my judgment against provoking writings, I have had more will than skill since to avoid such. I must mention it by way of penitent confession, that I am too much inclined to such *words* in controversial writings which are *too* keen, and apt to provoke the person whom I write against. Sometimes I suspect that age soureth my spirits, and sometimes I am apt to think that it is long thinking and speaking of such things that maketh me weary, and less patient with others that understand them not; and sometimes I am ready to think that it is out of a hatred of the flattering humour which now prevaieth so in the world, that few persons are able to bear the truth; and I am sure that I can not only bear such language as I use to others, but that I expect it. I think all these are partly causes; but I am sure the principal cause is a long custom of studying how to speak and write in the keenest manner to the common, ignorant, and ungodly people (without which keenness to them, no sermon nor book does much good); which hath so habituated me to it that I am still falling into the same with others; forgetting that many ministers and professors of strictness do desire the greatest sharpness to the vulgar, and to their adversaries, and the greatest lenity, and smoothness, and comfort, if not honour, to themselves. And I have a strong natural inclination to speak of every subject just *as it is*, and to call a spade a spade, *et verba rebus aptare*; so as that the thing spoken of may be fullest known by the words; which methinks is part of our *speaking truly*. But I unfeignedly confess that it is faulty, because imprudent,—for that is not a good means which doth harm, because it is not fitted to the end; and because whilst the readers think me angry—though I feel no passion at such times in myself—it is scandalous and a hinderance to the usefulness of what I write, and especially because—though I feel no anger, yet which

is worse—I know that there is some want of *honour* and *love* or *tenderness* to others,—or else I should not be apt to use such words as open their weakness and offend them: and therefore I repent of it, and wish all over-sharp passages were expunged from my writings, and desire forgiveness of God and man. And yet I must say that I am oft afraid of the contrary extreme, lest when I speak against great and dangerous errors and sins—though of persons otherwise honest—I should encourage men to them by speaking too easily of them—as Eli did to his sons,—and lest I should so favour the person as may befriend the sin, and wrong the church. And I must say as the New England Synodists in their Defence against Mr. Davenport, p. 2. pref.: “We heartily desire that as much as may be, all expressions and reflections may be forborne that tend to break the bond of love. Indeed such is our infirmity, that the naked discovery of the fallacy or invalidity of another’s allegations or arguings is apt to provoke. This in disputes is unavoidable.”

And therefore I am less for a disputing way than ever; believing that it tempteth men to bend their wits, to defend their errors and oppose the truth, and hindereth usually their information;—and “the servant of the Lord must not strive, but be gentle to all men,” &c. Therefore I am most in judgment for a *learning* or a *teaching* way of converse. In all companies I will be glad either to hear those speak that can teach me, or to be heard of those that have need to learn.

And that which I named before on the by, is grown one of my great diseases. I have lost much of that zeal which I had, to propagate any truths to others, save the mere fundamentals. When I perceive people or ministers—which is too common—to think they know what indeed they do not, and to dispute those things which they never thoroughly studied, or expect I should debate the case with them, as if an hour’s talk would serve instead of an acute understanding and seven years’ study, I have no zeal to make them of my opinion, but an impatience of continuing discourse with them on such subjects, and am apt to be silent or to turn to something else, which—though there be some reason for it—I feel cometh from a want of zeal for the truth, and from an

impatient temper of mind. I am ready to think that people should quickly understand all in a few words; and if they cannot, lazily to despair of them, and leave them to themselves. And I the more know that it is sinful in me, because it is partly so in other things;—even about the faults of my servants or other inferiors, if three or four times warning do no good on them, I am much tempted to despair of them, and turn them away and leave them to themselves.

I mention all these distempers, that my faults may be a warning to others to take heed, as they call on myself for repentance and watchfulness. O Lord, for the merits and sacrifice and intercession of Christ, be merciful to me a sinner, and forgive my known and unknown sins.

MEDITATIONS AND LAMENTATIONS

BY RICHARD BAXTER.

PREFATORY NOTICE.

THE Tract that follows is a specimen of the valuable gleanings that might be made in what seems at first view the thorny field of Baxter's controversial writings. These "Meditations and Lamentations," so instinct with the wisdom and love that come from above—the breathings of a soul weaned from earth and fit for heaven,—have long lain hid in a volume entitled "A Holy Commonwealth, or Political Aphorisms, opening the true principles of government for the healing of the mistakes and resolving the doubts that most endanger and trouble England at this time, (if yet there may be hope,) and directing the desires of sober Christians, that long to see the kingdoms of this world become the kingdoms of the Lord and of his Christ. Written by Richard Baxter at the invitation of James Harrington, Esq.; with a preface to them who caused our eclipses since 1646, and a sounder answer to the Healing Question, and the Jesuits' Method for restoring Popery." 12mo., pp. 517. 1659. The composition and publication of the book were interrupted by the proceedings which led to the Restoration. "When I had gone thus far," says the author at the end of chapter xiii. 'Of the late wars,' "and was about to proceed a little farther, the sudden news of the army's representation, and of the dissolving of the parliament, and of the displeasure against my book against Popery, called 'A Key for Catholics,' and some other passages, interrupted me, and cast me upon these Meditations and Lamentations following."

MEDITATIONS AND LAMENTATIONS

BY RICHARD BAXTER.

SECTION I.

‘ GOD is not the God of confusion, but of order. Wonderful! Whence then are all the woful disorders of the world? Why are they permitted, while infinite wisdom, goodness, and power are at the stern? He loveth, and tenderly loveth, his people: why then are they tossed up and down the world, as a sea-racked vessel, as the football of contempt? His Spirit is the Spirit of love and peace, and his servants have learned to be meek and lowly, and his disciples are all humble, and teachable, and tractable as little children: how comes it to pass then that their habitation is in the flames, and that they are hurried about the world with tempests, and dwell so much in the stormy region, and that his lambs must be sent forth among wolves? Nay, that *homo homini lupus* is turned to *Christianus Christiano lupus*? Surely a word, a beck, a will, of him that ruleth over all, is able to compose this raging world, and still these waves, and bring all into perfect order; how easily could he dispel our darkness, and reconcile our minds, and heal our breaches, and calm our passions, and subdue corruptions, and bring us into the way of pleasant peace! And can infinite goodness be unwilling to do us good? Astonishing providence! that the vessel should be so tossed that hath such a Pilot, and the kingdom so disordered that hath such a King,—and the patient so almost deplorate that hath such a Physician, that

is able to cure us when he will! O what a wound is it to our souls, that the church's enemies of all sorts stand by, and laugh at our folly and calamity, and hit us in the teeth with our God, and our reformation, and our godliness, and our hopes,—with our fasting and prayer, and all our pretended brotherly love! And thus it hath been from age to age! And while we glory in the hopes of better days, and think that charity is reviving in the world, though it cooled when iniquity did abound; new storms arise,—our hopes delude us; we find ourselves in the tempestuous ocean, when even now we thought we had been almost at the shore. What age, what nation hath so followed holiness and peace, as to overtake them? Doth the most perfect Governor of the world delight in impious confusion?’

Oh no! his works are glorious, and bear their share of the impress of his excellency. Shall we presume to call the heavenly Majesty to account? Must he render a satisfactory reason of his ways to every worm? Is it not enough to assure us that they are the best, in that he is their author who is infinitely good? We that are in the valley of mortality and the shadow of death, are yet incapable of seeing that which on the mount of immortality we shall see to our satisfaction. We see but pieces of the works of God, both as to their extent and their duration. As all the letters make one word, and all the words do make one sentence, and all the sentences and sections and chapters make one book, and the use of the letters, syllables, words and sentences, cannot be rightly understood or valued, if taken separated from the whole,—no more can we rightly understand and value the works of God, when we see not their relation to the whole. We parcel arts and sciences into fragments, according to the straitness of our capacities, and are not so pansophical as *uno intuitu* to see the whole; and therefore we have not the perfect knowledge of any part. As the whole creation is one entire frame, and no part perfectly known to any, but the comprehensive Wisdom that knoweth all; and as the holy Scripture is an entire frame of holy doctrine, and the work of sanctification is one new man;—so also the works of disposing Providence are perfectly harmonious, and make up one admirable system, which our nonage hindereth

us from understanding. We must learn the books of God by degrees,—word by word, and line by line, and leaf by leaf; but we shall never be ripe scholars till we have learned all: and then we shall see that nature and grace, Scripture and creatures, physies and morals, and all the works of God for man, do constitute one most perfect frame, which we shall admire for ever. The knowledge of method is necessary to our knowledge of the several parts;—they borrow much of their sense from their aspect on that which goeth before and cometh after,—and the first hath some connection to the last. The wheels of a watch, considered separately, are useless toys; but in the frame the smallest pin is useful. God seeth all his works at once;—were it possible for us to have such a sight, it would answer all our doubts at once. The works of Providence are yet unfinished, and therefore not to be seen in their full beauty. Six days sufficed to the work of creation; but almost six thousand years have not ended the disposals of this present world. Had we seen the creation after the first or second or third day's work, we should not have seen it in its full beauty; but on the seventh day God rested in it all as very good. A scrap or broken parcel of the most curious picture containeth not the beauty of the *whole*, nor is seen in its *own beauty* but as joined to the rest. One string of this instrument maketh no great melody. But when we are perfected, we shall have a more perfect knowledge of the providences that now we do but spell. What Christ is doing in planting and pulling up in all these disorders of the world, we know not now, but hereafter we shall know. The day makes haste, when all those actions shall be opened at once to a common view; when the men that make this bustle in the world are dead and gone, and prince and people, parliaments and armies, are off this stage, and appear undressed before the Lord, and have received their everlasting recompense from him that is no respecter of persons, then judge of these present ways of providence;—the end will expound the actions of this day.

Till then, as we know they are the ways of the Most Wise, so we must consider how many minds he hath to govern. Every man hath an understanding and will of his own,—and O how different! When so many thousand millions of men

are of so many minds, or are principled and tempted to so many,—we may wonder that such order is preserved in the world,—especially considering that their interests are almost as various as their minds. Where they should agree, they differ; where they are incapable of a joint possession, they agree in the desire of that which is impossible. How many have a mind of the same crowns, the same honour of office, or land, or other bait of worldly vanity! And how easily might Satan set all the world together by the ears, by casting such a bone among them, if God were not universal King! Men's interests engage them against each other; and their vices are suited to their carnal interests. When human nature is so corrupt, that vices swarm in the hearts of the ungodly as worms in a carrion; when ignorance, self-conceitedness, unbelief, sensuality, pride, worldliness, hypocrisy, and passions of all sorts abound; when so many hearts are blinded and biassed, and all men by corrupted nature are enemies to a holy peace, and honest unity must be attained by crossing the very natures and interests of so many; when the best have so much of these corruptions, and grace that must overpower them is so weak; when the tempter is so subtle, diligent, and incessant, our temptations to evil and hinderances to good so many and so great: how wonderful is that overruling Providence that keepeth up so much order in the world, and preserveth us from utter confusion and enormity! It is infinite power that so far uniteth such incoherent matter, and that so far restraineth such corrupted souls. That every nation are not cannibals,—that every prince is not a Nero or Dionysius, and every person is not a Cain,—is all from the wisdom and mercy of our almighty King. Let God therefore have the honour of his transcendent government. He attaineth his ends by that which seems to us confusion. He is a perfect Governor that perfectly attaineth the ends of government. His ends are known to him, but much unknown to us. The night is useful as well as the day, and darkness is no dishonour to the Creator. Nor is it dishonourable to him that there are toads and serpents on the earth, and that he made not every worm a man, or every man a king or an angel; much less that wicked men do wickedly, when he hath resolved to govern the world in

a way consistent with the liberty of their wills. If sin were perfectly restrained, and the world reduced to perfect order, we should not have the benefit of persecution, which must be expected by those that will live godly in Christ Jesus. How should we ever express and try our patience and self-denial and contempt of all for the sake of Christ, if we had all things here as we would have them? It argueth too carnal a frame of mind, when we are hearkening after felicity, or too great things on earth, and with the Jews would have a kingdom of this world, and a Saviour that should make us great on earth. Should we not expect that God in equity and wisdom should keep a proportion of our comfort to our duty, and cause our prosperity to be answerable to our fidelity? If we have less here than we expect, and suffer after our faith and diligence, eternity is long enough to make amends for all;—but that a sinful, careless, hypocritical world should yet be a prosperous world, is utterly incongruous, unless we would have our portion here. While the world is wilfully so vile, no wonder if it be so miserable. When sin makes the greatest breach of order, and divideth our hearts from our Creator, what wonder if less disorder do attend it and we be all divided from each other? And whose conscience will scruple rebellion, resistance, or disobedience against the higher powers, that is hardened in rebellion, resistance, and disobedience against God?

It is a great mistake to expect perfection of so excellent a thing as holy order here on earth. If we are sure that there will be no perfection of knowledge, charity, self-denial, patience, and all other graces necessary to our perfect order, how then can that order be perfect that must result from these? Can ignorant, froward, imperfect men make up a perfect church or commonwealth? Or can we be greater mistaken, than to ascribe to earth the prerogatives of heaven? Have we not daily experience of imperfections and corruptions in ourselves and others? Is not every soul imperfect, and disquieted and disordered,—and every family so too,—and every parish, corporation, and society so? And can it then be better in a commonwealth? Can it be perfect and ordered aright, that is composed of imperfect disordered materials? The whole cannot be gold, where all the parts

are stone or iron. Unbelieving souls! repine not in your ignorance against the Lord. When you come to heaven, and see the perfect order of his kingdom, and look back with better understanding on the affairs of the world that now offend you, then blame the Lord of imperfection in his government if you can. All mercies on earth are but hatching in the shell,—none are here ripe. We must know what earth is, that we may the more thankfully know what heaven is. We must sow in tears if we will reap in joy. We must know what sin is before we find what grace is; and what grace is, before we find what glory is. If sin were not suffered to show itself in the world, and play its part, it would not be sufficiently hated; nor grace, or Christ, or heaven sufficiently valued. We love the godly much the better, because the neighbourhood and trial of the ungodly sheweth us the difference. We are the more thankful for our own grace, because of the experience of our corruptions. Holy order will be the sweeter to the saints, because of the odious confusions that stand by. And as it is necessary that heresy arise, that those which are approved may be made manifest; so is it necessary that wars, confusion, and rebellions arise, that the meek, and peaceable, and obedient may be manifest.

They are good works as from God, and as to the final issue, which he accomplisheth by bad instruments. And when the work is rough, and below his upright ones, he useth to leave it to polluted hands. Even evil angels are oft his instruments in afflicting,—and God can do good by the devils; but when there is such a difference between the principal cause and the instrument in the work, and each worketh as he is, and bringeth somewhat of his nature to the effect, no wonder if there be a mixture of order and confusion in the world; and that be sinful and confusion as from men, that is good and orderly as from God. If there were nothing in the world but what is of God, there would be nothing but what is good. But when Satan hath got so great an interest, and is become a prince that ruleth in the children of disobedience, shall we wonder to find the works of Satan? Or shall we dare to impute them to the Lord, or blame his government because the enemy makes disturbance?

It is the reckoning day that sets all straight. Many are now triumphing whom God laughs to scorn, because he sees that their day is coming. Till then we must live a life of faith. If fleshly props be taken from us, and we be left to live on God alone, our comforts will be the more pure, as having little of the creature to defile them. A sensual life is a bestial life. If God were not resolved to hold his servants to a life of faith, with little mixture of sensible evidence, we should not have such seldom messengers from the other world; and from age to age have scarce any more than faith to tell us of the invisible things. When all men that we trusted to are gone, we shall comfort ourselves only in the Lord our God. And is he not enough for us alone? How apt are we to draw out from God to men! But when some prove insufficient, and others treacherous, and their friendship is as the waves and weathercocks, we shall cleave the closer to the Rock of Ages, and retire ourselves with mortified and heaven-devoted souls to God. And the more we converse with him, and see him in all the creatures and their products, the more we shall perceive his order in their confusions, and their confusions making up his order. But O when we see his blessed face, and behold the glory of the universal King, how sweet a harmony shall we then perceive in the concord of all the motions and affairs that now seem only tumultuary and discordant! We shall see how all these distant lines do meet in God, and in him we shall find all providences reconciled, and making up one beauteous frame.

SECTION II.

‘But it is not the disorder that is so much offence, as the quality of the persons from whom it doth proceed. Shall the work of God be hindered by them that seem his most resolved servants? Must the cause of Christ be abused by its friends, and his church distressed by its members? These are works that better beseeem the enemies, even Satan himself, than the servants of the Lord. Shall we be guilty of the impenitency of the church’s enemies, while we seem to justify their actions by our own? Must we receive these wounds in the houses of our friends? Did we once think

that the gospel must have suffered so much by them that were so zealous for it,—our familiar friends that took sweet counsel with us, and went with us in company to the house of God? Yea, still it is professedly for God that God is abused and dishonoured;—it is for Christ that Christ is so much resisted;—it is for the gospel that men have liberty to deny the gospel, and dispute against it,—and for the Scripture that men have leave to revile and argue against the Scripture, and draw as many as they can into the same condemnation. It is for the church that the church is wounded and torn in pieces, and that the pastors of it are by license vilified. It is for the godly that the godly are cast out; and it is for the interest of the saints that liberty is granted to draw men from the ways of sanctity. It is for men's salvation that liberty is granted to tempt and draw the people to damnation; and it is for the security of the nation, our religion, peace, and common good, that the trustees of it are so used and our security seized upon as they have oft been. It is for authority that authority hath been brought into contempt, and made the football of the world. And if God were not wiser and faithfuller than man, the church would be utterly destroyed in order to its preservation,—and our common good would be procured as the Irish did procure the peace of Ireland. “Our brethren that hated us, and cast us out for the Lord's name sake, say, Let the Lord be glorified,” Isa. lxvi. 5. O lamentable case, that God also must be called upon, and engaged in the causes which he so abhors;—that he is feigned to be the author of Satan's works;—that prayers are engaged against prayers,—and so many parties fast and pray and cry to God from morning until night, with greatest fervency, that he would direct them in his way, and acquaint them with his truth and will, and own his cause, and help them in his work against their brethren; and all rise up with strengthened confidence, that their cause is right, and are by prayer animated to their contrary ways, which in some of them must needs be very evil! Alas, that the ungodly should be thus tempted to scorn the prayers of the saints, and weak ones tempted to suspect their force!’

But did we not know till now that offences must come,—

and that it will be woe to the world because of offences,—and to them also by whom the offence doth come? Is it such a wonder for purblind men to stumble, or for children in their hasty running to catch a fall? May not friends fall out, and hurt each other in their passion? Friendship is not seen, nor judgment seen, when passion is up; but a friend doth seem a very enemy, and a man of reason seemeth mad. Much more if passion turn to frenzy. What wonder then if the dearest friends have foul words and blows from the distracted—especially if they are loose and armed? The remnants of ignorance will have their effects, according to the matter that we are employed in. So far as corruption remaineth unmortified, Satan hath so much interest in us; and therefore hath somewhat to make use of, and may easily make men instruments in his work, when he gets the advantage against their graces. But instead of being scandalized with my God, or with his holy truth and work, let my soul be jealous of itself and from all these things receive instruction.

1. And first, I see here what *man* is. How unmeet a pillar for our confidence!—too fickle to be a certain friend,—too feeble to be a sure support,—too frail to stand in strong temptations, without relief from the almighty strength,—too vile for us to glory in,—too blind, too selfish, sinful, and infirm, to be the guardian of the church! Were godliness chiefly intrusted in such hands, and did the cause and honour of the Lord depend most on their wisdom, fidelity and innocency, how soon, how certainly would all be lost, and prostituted to the enemy's scorn! "Cease then from man, whose breath is in his nostrils; for wherein is he to be accounted of?" Isa. ii. 22. "Thus saith the Lord, Cursed be the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the Lord. For he shall be like the heath in the desert, and shall not see when good cometh; but shall inhabit the parched places in the wilderness, in a salt land, not inhabited. Blessed is the man that trusteth in the Lord, and whose hope the Lord is: for he shall be as a tree planted by the waters, and that spreadeth out her roots by the river, and shall not see when heat cometh, but her leaf shall be green; and shall not be careful in

the year of drought, neither shall cease from yielding fruit," Jer. xvii. 5—8. Though grace do elevate the soul, and tend to its perfection, yet being imperfect, it leaves man frail, and meeter to be our trouble than our rest.

2. How dangerous a thing is it to have a mistaking judgment in practicals of greatest moment! How lamentably will it misguide men's prayers, their speeches, and their practices! And the greater is their zeal, the forwarder will they be to prosecute that evil which they take for good. While they are pulling down the church, supposing that they are building it, how resolutely will they proceed! Let but a zealous man's understanding be deluded, and it will engage him in a course of heinous sin. He will distort all that he readeth or heareth to the strengthening of his sin. Sermons, and prayers, and providences shall all be pressed to serve him in his evil way. How earnestly will he beg of God for assistance in his iniquity, when he thinks it is his duty! How joyfully will he give God thanks for prospering him in doing mischief! What evil will not a man do, if you can but make him think it good! If he kill the holiest servants of the Lord, he will think that he doth God service by it, and that his people's blood is an acceptable sacrifice.—Were it the killing of Christ, the Lord of life, they would not stick at it, but say, "Let his blood be on us and on our children." It will drive back all the motions to repentance, and confirm them in impenitency, and make them angry with all those that approve not of their transgressions, and will not be as bad as they. It will cause them to misinterpret all God's providences, and misapply his promises and threatenings; and their hearts will rise with zealous indignation against all those that would recover them. Reproofs, though most necessary, they will call reproaches; and those will be taken for censorious railers, that tell them of their crimes, though but with the tenth part of the plainness and seriousness which the case requireth. In a word, the disease is strengthened, and secured from the power of all remedies. Let us therefore beg of God that he would not leave us to a deluded mind, nor give us over to the error of our hearts. O what cause have we to be jealous of our understandings, and diffident of ourselves, and to prove our way before we make too much

haste in it; lest the faster we go, the further we go out of our way. What cause have we to hearken to the judgments of the wise, and to be much in learning, and diligent in the use of holy means to increase our knowledge! What need have babes to know their weakness, and keep their due dependence on the strong, and “those that lack wisdom, to ask it of God,” and withal “to seek it as silver, and dig for it as a hidden treasure,” and to be fearful of falling into forbidden paths!

3. How dangerous a thing is *pride of heart*! When once it grows to an enormous height, it will make men swell with self-conceit, and think none so fit to govern countries and nations as they,—nor any so fit to teach the church,—nor any so meet to judge what is good or evil to the commonwealth. They will think that God hath qualified them to hold the reins; and if he bring them within the reach of a crown, or lower government, they will think he offereth it to them. How despicably look they on the judgments and counsels of men much wiser than themselves! Pride makes every constable a justice, and every soldier a commander, and every man a king, a parliament, and a pope in his own eyes. O what cause have we to watch against this tumefying deluding vice, and to learn of Christ to be meek and lowly, and to behave ourselves as children in his school, and to suspect our understandings, and walk humbly with our God! What slaughters, what scandals, what breaches in the church, what triumphs for the devil, hath pride wrought in the earth, and that among them that profess the faith! And it fortifieth and defends itself. It will not see itself, nor bear with the means that should disclose it. It hateth faithful necessary plainness, and loveth foolish daubing flattery. With humble words will men be proud;—with formal confessions and daily reprehensions of the pride of others, and complaints of the abounding of pride in the world,—with high applauses of the humble, and zealous exhortations to humility, will men be proud, and not observe it. When they read their condemnation in the Scripture, as that God abhorreth the proud, and knoweth them afar off, and humbleth them that exalt themselves;—when they read the prohibitions of Christ against sitting down at the upper end,

and seeking honour of men,—against despising of dominion, and speaking evil of dignities, and resisting the higher powers as set over them by God: they read all this as if they read it not. They perceive not the sense of it,—they know not that it speaks to them. But as the ignorant unrenewed soul doth hear the substance of the gospel but as a lifeless empty sound, as not understanding or savouring the things of the Spirit, so usually do professors hear or read texts that condemn the sins that they are guilty of.

4. How dangerous a thing is it to grow strange at home, and so unacquainted with our own hearts as not to know their errors and enormities! If we should but long neglect our watch, and grow unobservant of our hearts, how vile will they be, when we think they are upright,—and how hypocritical when we think they are sincere! And what horrid things may we attempt with good pretences!

5. How deceitful a thing is the heart of man, when after so much light and means, after so much teaching and inquiry, after so long self-observancy and use of means, and so many discoveries and confessions of sin, most odious sins should so easily creep in, and be indulged and undiscerned, yea befriended and maintained, as if they were the holiest works! How deceitful is that heart that cannot discern the most ugly mountainous transgressions,—yea, that entitleth them the work of God!

6. How dangerous is it for men to lean to their own understandings, or to hear none but those that are engaged in their own cause,—and to lose and reject the advice of impartial standers by, that have had better opportunities of knowledge than themselves!

7. And how dangerous is it to live under strong temptations, and to have a potent carnal interest before them! What a bias will such an interest be to the understanding, when it should try the good or evil of their ways! After great victories, renown and honour are become men's interest,—and how odious is any word or way that would eclipse their honour! If some of the victories of Alexander or Cæsar had been obtained by perfidious rebellion, how heinously would they have taken it to have been told so, and called to repentance, for that which was the matter of their

renown, and to have their acts of highest honour numbered with the most odious crimes! What cause have we daily to pray that God would not lead us into temptation! When honour, and dignity, and command, and wealth, are become a man's interest, what will he not believe and do to serve it, if wonderful grace do not preserve him! Any cause shall seem righteous that promoteth that interest, and any arguments shall seem valid that do maintain it. Gain shall become godliness,—for nothing shall be godliness that suiteth not with their gain or other ends; and Paul and Peter should not be godly if they cross their interest, and especially if they do it plainly and faithfully. And the Herod that hath revered John Baptist, and heard him gladly, will yield to the cutting off his head if Herodias be once dearer to him than the Lord. How excellent and necessary is self-denial! How dangerous a standing have the rulers and commanders of the world! What a folly is it to envy them, or desire to be in their condition! What wonder if few of the great and rich are saved! and if it be “as hard for them to enter into heaven, as for a camel to go through a needle's eye,” how little cause have the low and poor to murmur at their condition! Experience hath taught me to resolve, that I will never put confidence in my nearest friend, nor the best man that I know, if once he have a potent carnal interest, and dwell among great and strong temptations. Though I doubt not but God hath his humble ones, whom he preserveth even in such assaults, yet how rare is it for cedars long to stand on the tops of mountains! “Man being in honour, and not understanding, is like the beasts that perish,” Psalm xlix. 20.

8. How dangerous a thing is it to be once engaged in a sinful way! The further they go, the more their engagements will increase. How hard will it be to return, when once they have set foot in a course of sin! Their interest then will lead them to impiety, and even to persecution itself,—and to take Christ, and Scripture, and faithful ministers for their enemies. For all these are engaged against sin, which the guilty soul is engaged in. Christ and Scripture do condemn it; ministers must, as they have a call, reprove it; and faithful Christians must disown it;—and this will

enrage the guilty soul. The guilty have not the patience of the innocent. Had I wrote that to the view of ten thousand that are innocent, which hath so exasperated the guilty, it would not so much as have offended them. As Seneca saith, "It hurteth them that have a sore, to think that they are touched, though you touch them not." Fear makes them complain as if they were hurt. The sick and sore are impatient and querulous; and all that defend them in the sinful way that they are engaged in, they like and own;—and so they go on from sin to sin, deceiving and being deceived. And if God have so much mercy for them as to recover them by repentance,—how dear must it cost them, in comparison of what a prevention would have done!

9. How dangerous is it for uncalled men to dream that every opportunity is a call to meddle with things above their reach, and seize upon offices which they are unfit for! When men that have not had the inward and outward opportunities and helps for holy knowledge which ministers of Christ must have, will invade the office upon a proud conceit of a fitness which they have not,—or will be more peremptory in their judgment in theological difficulties than is suitable to the proportion of their knowledge; and when men unacquainted with the true principles of government will be rashly condemning the actions of their governors, and turning them beside the saddle that they may get up themselves, whenever they have a conceit that their governors err, and that themselves are wiser, and can govern better,—what an ocean of iniquity doth this presumption plunge them into!

10. What delusions doth a galled conscience betray men to! When they have done evil,—instead of repenting, they would fain bring others to approve their deeds, and fain have them justified before the world. And what if they were? Doth this conduce to their justification before God? Is this any salve to a wounded soul? Will God absolve them because men do it? What fig-leaves are these, that will not hide their nakedness from posterity, much less from God!

11. How abundantly hath experience satisfied me of the blessedness of peace, and the mischiefs of war, from the

ordinary effects of them upon the soul! In peace, when we live in quiet neighbourhood and in church-order, men are esteemed among us according to their real worth. A poor Christian that is of excellent parts and of a holy exemplary life, is he that bears the bell among us, and the scandalous are presently discovered, and noted to their just contempt and shame (Psal. xv. 4; 2 Thess. iii. 14); and frothy, wrangling, proud professors, that know nothing but dote about words that gender strife, and edify not, are looked upon as the spots in our assemblies,—so that humility, innocency and edification here bear all the glory and the sway. But in the armies, some of our hopeful professors turned drunkards—and when they came home, we could scarce recover them; some turned away from ministers, ordinances, Scripture, godliness, from Christ, and from common sobriety and civility; some that sped best, lament their coolings, distempers, and discomposure of soul, and are other men in peace, as to the beauty and integrity of their lives, than they were in war. And—which is the thing I aim at—true godliness and vice are seldom rightly estimated in war. A slip into excess is excused there as a necessary evil. A railing word, or rude behaviour and unseemly carriage, is accounted not much unbeseeming soldiers for the most part. A great deal of humility and real worth in a private soldier is buried, and too little observed or operative on others,—when a half-witted officer, or one that is notional, and empty, and ignorant, may be heard and regarded, as if his erroneous words were oracles. So great is the interest of commanders in their soldiers, that those have been there honoured and followed as men of notable parts and piety, and borne much sway, that when they have returned to their trades, and lived among their able, humble, upright neighbours, have appeared to be of the lowest form. I doubt not but armies have persons of the highest worth; but I have seen that ignorance, pride, and error, have far more advantage to gain reputation, and play their game, to leaven others and rule the roost in a military state, than they have in peaceable church-state.

12. I see more and more how impossible it is that honest, plain, and faithful dealing, in ministers or others, should

ordinarily find acceptance in the world. We must expect to displease God or men, when men will swerve from the ways of God. God or the guilty will condemn us; conscience or engaged galled persons will censure us, and swell against us. While their doctrines or practices are unreconcilable to God, our doctrine and reproofs will be offensive unto them. And whose pleasure and favour shall I choose? Not man's, but God's: "For thy pleasure, O Lord, was I created,"—"In thy favour is life;" or if men be permitted to deprive me of my life,—“thy loving-kindness is better than life.” Men are corrupt,—and honesty will not always please when they pretend to honesty;—they are giddy, and will not be long pleased with one thing,—and I cannot change as fast as they. Their interests call for that to please them which is against the interest of Christ, the church and my own and others' souls;—and shall I sell all these for the favour of man—of a lump of dirt that shortly will be loathed by those that now flatter them? Men are so many, and of so many contrary interests and minds, that I cannot possibly please all, or many;—and which then shall I please? Nay, one man's mind is so contrary to itself, that if I please him in one thing I must displease him in another. The holiest apostles and pastors of the church have not pleased them: Christ did not please them; God doth not please them; and how should I?

My God! I am satisfied! May I but please thee, I have enough. How easily may I spare the favour of man, “whose breath is in his nostrils,” if I have thy favour! He that cannot be satisfied in thee, will never be satisfied. I covenanted not with thee, for the favour of the best of men, when I became thy servant,—but that thou shouldst be my God in Christ. Let me have this, and I declare to all the world that thou hast made good thy holy covenant, and I have that which I agreed for. O that I had more faithfully pleased thee, though I had displeased high and low, princes and armies, and all the world! The favour of man cannot continue my soul in life. I must be sick and die, and rot in the grave, if I have the favour of all the world;—but if God be for me, who shall be against me? All things shall work together for my good. Because Christ liveth, I shall live.

The wounds of my soul are not for displeasing men, but thee. The frowns of the greatest leave no sting behind them in my heart; but who can bear the frowns of God? My God! it is not earthly men that I must live with long. How long have I looked for thy call! It is thee that I must live with for ever,—and therefore, how little doth it concern me whether I be loved or hated here! Those that shall live with me in thy presence will all be reconciled by the light of thy face, and the power of thy eternal love. The rest are not of my communion. It woundeth not my conscience that I have honoured thy providence, which preserved this nation from so much guilt; nor that I preferred the honour of thy cause and church's before the honour of sinning men. *Wisdom and holiness* in any of thy servants, desire me not to defend their neighbour enemy, nor to prefer their honour before thine,—much less to justify their sin, which hath dishonoured thee, and which they must condemn themselves, that they may not be condemned for it. And the demands of *folly and impiety* are not regardable. I thank thee for weaning my soul from man; but let it not now be estranged from thee. I stand to my covenant,—I give up all,—for all is nothing; but then let me have thee, that indeed art all! Forsake me not, that consent to forsake all for thee, and should not have consented if thou hadst forsaken me. The darkness and distance of my soul from thee is more grievous to me than all the frowns of men. Alas, my God, than I can know thee no more, after so many and gracious discoveries! That I love thee no more, that by so many mercies hast testified thy love, and done so much to convince me that thou art most lovely; this—this is the prison, the famine, the sickness, and I had almost said the death of my languishing, drooping, fainting soul! That I have thought, and read, and heard, and said so much of heaven, the rest of saints, and yet my soul can reach no higher, and get no nearer, and believe, and love, and long no more,—these, Lord, are the wounds and scourges that I suffer! I may not open my breast with Camero, and say *Feri miser*; but I may submit with Luther, and say, *Feri Domine clementer ferì*, if I had but more of the apprehensions of thy love, and more of the tastes of heaven upon my soul. I refuse not the stocks

of Paul and Silas, nor their scourges neither, so I might have their heavenly visits and elevation, which might tune my soul to their delightful melody. Were I but free from the prison of my ignorance, unbelief, and other sins, how easily could I bear the imprisonment of my body! Were I with John in Patmos, so I might also be with him in the Spirit, I would rather call it a paradise than a banishment. What can it be but thy presence or absence that may denominate places and conditions, a *home* or a *banishment*, *liberty* or *imprisonment*, *sweet* or *bitter*, *happy* or *miserable*! Were there a country on earth that had more of God, and where the sun of his face doth shine more brightly, and where heaven is opener unto earth, and the Spirit hath more illuminating, quickening influences on the souls of men,—O that I were banished thither! How cheerfully, how speedily would I go seek that place! But while I carry my jailer and my prison about me, and am fettered in my own corruptions and infirmities,—alas, in *liberty* I am *not free*; while I am honoured and applauded, I am ashamed of myself; while I am *loved* of others, I *lothe* myself. Though my body be afflicted by none without me—but by thy just and gracious castigations, which I have borne even from my youth,—yet how can it choose but droop and languish that is animated by an afflicted soul! How oft do my *bodily* pains seem *nothing*, being over-sensed with my soul's more grievous languishings! So long have I been a prisoner at *home*, that I could long for a prison that would but bring me nearer *home*. The *darkness* that I live in in the open light, doth make me think that *dungeon* happy where souls are more open to thy celestial rays. I wonder not at the labours and patience of holy Paul, when I consider what Spirit dwelt within him, and what a sight he had had of Christ, and whither he was wrapt, and what he saw. The sight of Christ in his humiliation was much; but the glimpse of a glorified Christ was more, though mixed with somewhat of rebuke and terror. To be taken up into the third heavens, and there see things to us unutterable, must needs be an effectual motive to all that holy diligence and patience, and a reward exceeding all that we can do or suffer. Much more unworthy are the sufferings of this present life to be compared with the glory that

shall be revealed. It will be a small thing to him to be judged of men, that knoweth there is one that judgeth, even the Lord,—and seeth, by faith, the Judge even at the door. Were I fully certain that my sins could do no more against me at the bar of God, than all the censures, displeasures, reproaches or persecutions of men can do, how little should I fear that dreadful day! Might I but finish my course with joy, why should I count life or liberty dear? Let me be equal with the most afflicted of thy saints, so I may but believe and love as much as the holiest. Might I but have their measure of the Spirit, how gladly should I submit to their measure of persecution! Might I see what Stephen saw, how gladly would I suffer what he suffered! But I dare not, I must not thus capitulate with God. The times and measures of the reward are in thy hand. Much lower terms are very high. Dispose of me, therefore, according to thy gracious will. Thy will is the original and the end of me and all things. From it I seek for guidance, safety, strength, and happiness. By it let me be directed and disposed. In it alone let my soul have rest. “Not my will, but thy will be done.”

ON
PREJUDICES AGAINST THE GOSPEL,

BY THE
REV. JOHN MACLAURIN.

PREFATORY NOTICE.

JOHN MACLAURIN, the author of the following Essay, though his works are few and brief, and posthumous in their publication, deserves a high, perhaps the first place among Scottish Theologians. CAMERON and CAMPBELL are superior to him in learning, but for the combination of profound thought with ardent piety which characterises him, BINNING and HALIBURTON, without referring to the living and lately departed, are the only two that deserve to be named along with him. He was born October 1693, at Glenderule in Argyleshire, where his father was minister. On the father's death in 1698, his two surviving sons, John and Colin, afterwards Professor of Mathematics in the University of Edinburgh—the friend of Sir Isaac Newton and the expositor of his Philosophy, and one of the greatest and best men of his time—were committed to the care of their uncle Daniel, minister of the parish of Kilfinnan, who bestowed on their early education uncommon care. While students of Philosophy at the university of Glasgow, the brothers were distinguished for their talents, diligence, and piety. Having finished a course of Theological Study at Glasgow, John went to Leyden and prosecuted his chosen pursuits under Markius, Wesselius the successor of Witsius, and other distinguished professors. In 1717 he was licensed to preach the gospel by the Presbytery of Dumbarton, and in 1719 he was ordained minister of Luss. In this beautiful retired spot he pursued his studies with ardour, as well as conscientiously performed his ministerial duties. His uncommon abilities and worth attracted general notice, and in 1723 he was translated to the North West Church in Glasgow. His zeal and activity in this more prominent station were most exemplary. He took a deep interest in the "Revivals" which took place in various parts of Scotland about the year 1742, and having satisfied himself that they were the work of God he defended and promoted them to the utmost of his power. In the spring of 1754, his health began to decline, and in the

autumn of that year he rested from his labours. He died on Sabbath, September 8, near twelve at night, "the end of a Sabbath on earth being the beginning of an eternal Sabbath in heaven." "He was a man," says one who knew him well,* "in whom were united in a very remarkable degree, the most valuable gifts and the most lovely graces—a lively and striking instance of the truth and power and amiableness of Christianity—employed from day to day in some good design, without the smallest appearance of vanity or ambition or any interested view."

All MACLAURIN's works, though labouring under the ordinary disadvantages of posthumous publications, contain evidence of the deep thought and elevated devotion of the author. The opinion I expressed thirty years ago remains unchanged. "The Essay 'On Prejudices against the Gospel,' and the Sermons on 'The sins of men not chargeable on God,' and on 'Glorying in the Cross of Christ,' are compositions, the two first for profundity and acuteness, the last for, in addition to these, impressive eloquence to which, in the whole range of our theological literature, we shall not easily find anything superior, and there is not one of his treatises which do not contain in them many indications of a mind of extraordinary endowments, subjected to the best of all influences and employing its energies in the best of all causes. MACLAURIN's thoughts have in a remarkable degree the characteristic mark of original genius—they are singularly pregnant thoughts. They germinate in the mind. There is a living spirit in them. They grow and multiply. It is impossible to read him with attention without being compelled as it were to exercise one's own faculties. He is a writer who requires attention from his readers; but he richly repays it. Let no one be deterred from prosecuting the perusal of his works by finding it at first a somewhat laborious exercise of mind. Let him persevere, and we can confidently promise that the toil will soon become a pleasure. MACLAURIN is by no means a *dry* writer. There is a depth of spiritual feeling corresponding to the extent and clearness of his spiritual discernment. Indeed he combines in an extraordinary degree excellences which seldom meet, and have sometimes been thought incompatible: for while scarcely less intellectual than BUTLER, he is as spiritual as LEIGHTON."†

* Dr. Erskine.

† Introduction to Collins' Edition of Maclaurin's works.

ON PREJUDICES AGAINST THE GOSPEL.

I. ONE principal prejudice that the corruption of the heart raises against the doctrine of the gospel is, that it represents the evil demerit of sin too great, when so costly a sacrifice was requisite to expiate it. It is one of the hardest tasks in the world, to bring the heart to a sincere persuasion, that sin is indeed as vile as God's word represents it; and that it deserves all that his law threatens against it. Hence, a great many are not properly so sorry for their sins against God's law, as for the severity of God's law against their sins. While many do not regret their sins at all, some regret them rather as misfortunes than faults, and as worthy of pity and compassion, rather than hatred and punishment.

These favourable impressions of sin naturally create prejudices, not only against the awful threatenings of the law, but also even against the glad tidings of the gospel: because the latter as necessarily suppose the former, as a recovery or a remedy supposes a disease, or as deliverance supposes danger. When the apostle Paul represents the scope of the gospel, he says, that "therein is revealed the righteousness of God, and the wrath of God against all ungodliness and unrighteousness of men." And nothing is more certain, than that this is one of the chief prejudices men entertain against it.

If one were to compose a formal confutation of this prejudice, it were needful to meet with some pretended demonstration that sin does not deserve the punishment above-mentioned, that so the foundations and grounds of such an argument might be impartially inquired into. But, in effect, this prejudice does not usually form itself into any thing like

a clear chain of reasoning, but expresses itself in confused and indistinct complaints against the opposite doctrine, as too severe and rigid. And therefore, perhaps, it will not be an improper way of examining of it, to propose some miscellaneous considerations, that may serve to show whether this prejudice be founded on reason or not.

If any man undertook to prove that sin cannot deserve hell, there are two things absolutely necessary, in order to make that proof good. First, that he know all the ends and designs, all the reasons that God can possibly have for punishing sin; and then, that he demonstrate, that all those ends and designs may be obtained as well, and in a manner as agreeable to the infinite perfections of God, and the most perfect way of governing the world, without inflicting the above-mentioned punishment, and without any propitiation to declare his righteousness in the remission of it. Now, it is certain, that no man can pretend, with any tolerable shadow of reason, to so vast an undertaking. All that a man can pretend for lessening the evil demerit of sin, is nothing but appearances, suspicions, and shadows of probability: whereas the evidence for the contrary is infallible divine revelation.

The threatening of everlasting punishment is as plain in Scripture, as the promise of everlasting life, Matt. xxv. last verse. And though infinite goodness bestow undeserved favours; yet, it is certain, infinite justice will never inflict the least degrees of undeserved punishment. And therefore, when God threatens so dreadful a punishment against sin, it is to us a sufficient evidence that sin deserves it.

Though some pretended philosophers have denied all difference between moral good and evil, and consequently the demerit of sinful actions, (as it has been long since observed, that there is scarce any opinion so absurd, but some philosopher has espoused it:) yet when men are left to the dictates of common sense, the evil deserving that is in some actions, is one of the plainest and most evident notions in the world. The rudest of the vulgar know very well what they say, (though they never learned anything of moral philosophy,) when they aver, that such an action deserves to be punished, and such another action deserves greater punish-

ment; which shows that all endowed with the exercise of reason, have a plain notion of the demerit in evil actions, and of a proportion that should be observed between various degrees of guilt, and various degrees of punishment.

Even they who argue or write against the morality of actions, and who therefore should think no action deserves hatred or punishment, will, notwithstanding, be heartily angry at those that contradict them, and hate those that injure them. Hobbes and Spinoza would have inveighed bitterly against those they reckoned to be deceivers and impostors, which supposes a natural sense of the odious nature and evil demerit of imposture.

The passion of anger and revenge, if duly reflected on, might convince men of a demerit in actions. Some who can talk and dispute speculatively against moral deservings, will find their own hearts of a different sentiment, when they meet with extraordinary injustice from others: when they are affronted and injured; when they meet with black ingratitude, treachery, barbarous cruelty, disdainful contempt, pride, or the like.

Example. Let us suppose a courtier, in his principles a first-rate libertine, using his utmost influence to raise one of his meanest servants to the highest preferments, and showing him as much friendship as ever a great man did to his client, or father to his son; and let us suppose that all the return that servant makes is to supplant his old master, to raise himself upon his ruins, to reduce him to poverty, disgrace, banishment, or even to a cruel death; it is natural for any body to imagine, that in such a case, the disgraced libertine would learn a new way of thinking, and acknowledge there is something worthy of hatred, detestation and punishment in sin, that is, in injustice, treachery and ingratitude, &c., and would even perhaps be strongly inclined to wish for a day of judgment. In effect, all men seem to be in some measure sensible of the odious nature and demerit of sin; but the misery is, that it is chiefly of the sins of others, and especially of the sins of others against themselves. If men hated sin as much in themselves as in others, humility would be a very easy common thing.

If it were duly reflected on, it might bring us to a just

sense of the nature and demerit of sin, to observe, that they who hug and caress it most in themselves cannot help abhorring it in others. A man will hate the image of his own sin, when he sees it in his friend, or the child of his bosom. What is most unaccountable in this matter is, that men should be so shamefully partial and unequal in their way of judging about it.

When the question is about a man's own sin, his heart devises a thousand artifices to excuse or extenuate it, which artifices are oft-times such as are applicable to all sin in general, as well as his sin. But when a man is under the influence of passion against the sins of others, it quite alters the case. He finds no end in exaggerating the guilt of an injury or affront, and his passion will find means to make pretended excuses appear heavy aggravations. The common excuses of human frailty, strength of temptation, and the like, will appear to him too refined and metaphysical, to have any effectual influence for moderating his passion. The vehemence of such passions against sin, would do very little prejudice to charity, if these passions were as equal and impartial, when directed homewards, as they are vehement against others. If men could hate themselves as they do their neighbours, it would be a good help towards loving their neighbours as themselves.

These miscellaneous considerations are perhaps able to prove the odious nature and demerit of sin in general. But if it be urged, as frequently it is, that though sin should be granted to have some demerit in it, yet that it seems strange that it should deserve so very great a punishment, as is usually alleged—in answer to this let it be observed, that, besides the self-evident principle laid down before, namely, that no colours or appearances of probability (which oft-times may be on the side of error) should be put in the balance with plain divine revelation, there are several other observations from reason and experience, that may help to make this matter more plain and easy.

One thing that may give no small light to this subject, is, the influence which men's affections have naturally over their judgments. If this were carefully noticed, and if men were earnestly inclined to judge truly, that is impartially, of things, there is nothing in the world they would see more reason to

be jealous and suspicious of, than the suggestions of their hearts in favour of sin. They would find that it is but just caution to suspect every appearance of reasoning that tends to give favourable impressions of sin, or to impair our fear and abhorrence of it, to be sophistry and delusion. Nothing is more generally acknowledged than that it is natural for our affections to bias our judgment, and bribe our reason: and therefore, when sin has polluted the one, no wonder it should proportionally pervert the other. It is a natural concomitant of the dominion of sin in the heart, that it hinders a just sense of its own nature, and evil demerit. We should be so far from wondering at this, that indeed it would be the greatest wonder, and truly incomprehensible, if it should be otherwise. In order to have a perfectly just and lively sense of the evil of sin, a man behoved to be perfectly free, not only from the dominion, but even from any measure of the love and practice of it.

It is useful to observe how corrupt passions not only beget a strong inclination to extenuate or defend themselves, but also how ingenious they are in their efforts that way. A very little insight into human nature may satisfy a man, that the passions of the heart are the most cunning sophisters in the world in their own defence: and they have, in a manner, an inexhaustible invention in contriving artifices and plausible colours for their own vindication, as well as in devising stratagems for obtaining their objects, and compassing their ends. A dull stupid fellow, who perhaps is scarce capable of comprehending a chain of abstract reasoning, will oft-times show almost as good a genius in defending or excusing his faults, as an experienced philosopher. Besides many other instances, this may be easily observed in ordinary quarrels, where commonly each party accuses the other of injustice, and insists upon his own innocence with so much artifice, that he who hears only one party, will scarce be able to resist the evidence of his pleadings, and will incline to think his accusations unanswerable. In such cases, an unbiassed person finds it oft-times the hardest task in the world to convince the injurious party that he is in the wrong, and to make him view his own conduct in the same light that disinterested persons see it in.

This powerful influence of corrupt passions, in biassing our judgment in their favours, may receive further light, by considering the different views and sentiments of the demerit of sin that accompany different degrees of wickedness on the one hand, or different degrees of holiness and purity on the other. It was observed already, that we ourselves, guilty and corrupt as we are, can see a great deal of evil in the sins of others, when passion or self-interest gives us no bias in their favours; but that, where self-love influences us, our views change, though the objects be the same. Besides this, it is useful to observe, how some extraordinary outrageous sinners (as the most cruel murderers, and the like) can make the most atrocious crimes so familiar to them by custom, that they seem scarce sensible of any demerit in these monstrous actions, which other ordinary men (though guilty and corrupt likewise, but in an inferior degree) can scarce think of without horror and detestation. An ordinary unconverted person has very indifferent thoughts of daily sinful omissions, which a converted person (though he be not perfectly free from sin himself) would regret with the bitterest remorse. The further any man advanceth in holiness and purity, the clearer is his view, and the quicker his sense of the evil of sin. With parity of reason, it may be conceived, that the greatest saint on earth does not see the evil of sin so clearly as an angel; and if this reasoning be carried higher, an infinitely holy and excellent Being will discern incomparably more evil in sin, and hate it more (and that with the most perfect reason and justice) than the holiest man on earth, or the most glorious angel in heaven. It is plain, God, by being the purest and most holy of all rational beings, is the fittest to judge of the evil of sin.

Nothing is more reasonable than that all these considerations should, on the one hand, make us believe that sin deserves indeed what God threatens, because God is infinitely just and holy; and, on the other hand, if our hearts murmur against these threatenings, we should look upon that, not as the native result of sound reason, but of unreasonable corruption. We should believe, that if our sense of the evil of sin is not suitable to God's threatenings against it, it is because our hearts are not yet free from the stain and infection

of it. Let men talk what they please, when they are in a humour for speculation, yet there is no man, when his mind is under a lively impression of some atrocious crime that he has seen or heard of, but will be convinced of a high degree of demerit in sin. All men are sensible of this in high degrees of wickedness ; the reason why it is otherwise in ordinary sins, is, because men have made these familiar to themselves by custom.

One of the most ingenious libertines, that I have read, objects against the doctrine of vindictive justice in God, as if it could not be maintained, without clothing the Deity with human frailties and passions, anger, provocation, revenge, and the like ; of which, he says, we might be so well acquainted with our own nature, as to reflect that these are human infirmities, and not Divine perfections.

If this objection prove any thing, it proves by far too much ; if it has any force at all, it confutes experience ; for experience shows that sinners suffer a great many pains and troubles in this life besides the pains of death. Almighty power could hinder these pains. Infinite goodness would hinder them, if they were not merited by the sins of men, and agreeable to the justice of God.

If God can, and does inflict manifold pains for sin in this life, without any thing like human frailty, or passion, surely there is no reason why the same may not be done in as perfect a manner in the next world.

It is the observation of the wisest of men, that because sentence is not speedily executed on an evil work, therefore men's hearts are hardened with false hopes of impunity. These are the flattering thoughts of sinners at ease. But the heavy and dismal disasters of life, and the exquisite pains of sickness, give them generally a new light. While the minds of men are intoxicated with prosperity, they may make a shift to delude themselves with such false notions of God's goodness, as may banish for a time all dread of his justice. But surely arguing against experience is the most extravagant arguing in the world. These speculations will not argue away all the public and private calamities, with which the world is overspread, and from which no age, no rank, or condition of men, is exempted. It is vain to object that

these troubles flow from natural causes: justice can use natural causes in punishing sin. God is the Author of nature, and Ruler of the world. And surely it is not the way to extol his goodness, to say, that though his creatures suffer various pains or troubles, yet that they do not deserve it, or that it is not on account of their sins.

They that maintain vindictive justice, zealously assert, (according to the Scriptures) that there is nothing of passion, of anger, or revenge in it, in the proper sense, but on the contrary, that it is perfectly serene, and exercised, so to speak, with infinite calmness. The chief abettors of this doctrine (perhaps all of them) affirm that in the matter of vindictive justice, God is to be considered, not merely as a private person, or offended party, but as a public person, or supreme magistrate, who himself alone is capable of judging what are those measures in the punishment of sin, that are absolutely best in order to the most perfect and most excellent way of governing the world. It is goodness, as well as justice in a supreme magistrate, to make laws that are for his own honour, and the good of his subjects. It is goodness to give force to these laws by a suitable sanction or penalty annexed to them. And it is plain, the same goodness that requires such laws should be made, requires the authority of them should be maintained; which is done by putting them in execution. Every body knows that the honour of the magistrate, and the interest of society, suffers by it, when excellent laws are neglected, and their authority destroyed. These, and the like considerations, satisfy men as to human government, that true justice and true goodness are so far from being inconsistent, that they are inseparable; and there is no reason why the same may not be acknowledged in the divine government.

It is evident, that none can be inconsistent with themselves, in acknowledging that there is such a thing as a law of nature, without acknowledging, at the same time, vindictive justice to punish the violations of it. A law without a penalty annexed to it, is not a law, but an advice. And a sanction or penalty that is no way put in execution, is not a sanction, but a bugbear. All which, if duly considered, might satisfy men that God's vindictive justice may

be conceived, without any the least resemblance of human passions.

But not to insist on this further; another consideration, that may be of use on this subject, is, That whereas men may pass by and neglect a criminal, so as neither to do good nor ill to him, neither to reward nor punish him, neither to bestow favours nor to inflict deserved punishment on him; yet with respect to God it is otherwise. There is no medium between his heaping very great favours on a criminal, and leaving him in very great misery, (unless he be supposed to annihilate him). For though God should inflict no positive punishment on a sinner, but only withdraw from him all the benefits and favours he has abused, and leave him to his own natural emptiness, to outrageous desires, and a vehement thirst after happiness, without any kind of enjoyment to gratify that thirst in the least, *that* alone would cause such a direful eternal melancholy, as cannot well be conceived. Death separates a sinner from all the outward earthly benefits which he had from God; and an impenitent sinner, who can expect after death new benefits and favours to abuse in the next life, as he did in this, must have very strange ideas of God, and of the end for which he created rational creatures.

To this we may add, that sin and wickedness, by its very nature, incapacitates a man for the only true happiness of his soul, which consists in union with God, and enjoyment of him; and that is what cannot be had without conformity to him.

Sin therefore, in its very nature, is poison to the soul, tending to eternal death, separating it from God, who is its only life. This shows that the natural consequence of sin and ungodliness is itself a very dreadful punishment. And whatever further penalty God threatens against sin, besides its own natural dismal consequences, the justice of these threatenings is evident from the venomous nature of it; because the more hateful and pernicious any crime is in its own nature, and natural effects, the more severe is the punishment it deserves.

But what deserves more serious consideration is, the heinous injury sin does to God. Though none of the actions of

his creatures can either increase or impair his happiness (which is infinite, and consequently unalterable), yet inferiors may honour or injure superiors whom they can neither profit nor hurt. Every act of disobedience to God's law is the height of injustice. Justice requires we give every one his own: our souls and our bodies are God's: the faculties of the one, and the members of the other, should be employed in his service. Sin robs him of his due, and turns, as it were, his workmanship, his own benefits, against himself. Every sin is an act of the blackest ingratitude to God, because he is our chief, yea our only benefactor—other benefactors and means of good being but instruments in his hand. Sin has outrageous boldness and presumption in it, because it is an affronting God to his face, for he is everywhere present. Sin affronts his power, by showing how regardless the sinner is of his favour, how fearless of his displeasure—His all-sufficiency, when the sinner prefers the creature to the Creator, and seeks happiness rather in the stream, than in the fountain—His wisdom, when the sinner prefers his own vain imaginations to the dictates and directions of Him whose understanding is infinite. It would be easy to enumerate several other divine perfections, which sin affronts. Men usually measure the heinousness of an injury or affront by the dignity of the party offended. In this is founded that ordinary and obvious reasoning, that because the party offended by sin is infinite, an injury against him in a manner infinitely surpasses other injuries.

If, together with the destructive nature of sin in itself, the dignity of the party offended and injured by it, and the vast complication of affronts against him involved in it, we consider, in the next place, the vast extent, the purity and endless duration of the divine government; it may farther enliven our impressions of the evil of sin, and the justice of the threatenings against it. It is not needful to insist much in proving, that the purer any government is, the more will sin be discouraged, the severer will the penalty against it be. And it is certain, that God's government excels in purity all other governments whatsoever.

It is no less evident, that the greater the extent and duration of a government is, it is of so much the greater impor-

tance that order be preserved, and rebellion, disobedience and disorder be suppressed: because in such a case the contagion of vice, if it prevail, (and sin is found, by experience, to be naturally infectious and spreading, when unsuppressed and unpunished,) is of the more extensive and durable influence: the more reason there is therefore for discouraging it; and motives of reward and punishment are very proper means for that end, and suitable to the nature of rational agents. Besides, the greater a government or dominion is, the greater is the danger by impunity of vice, and the less considerable is the loss by the strictest punishment of it. If we should suppose the bulk of a small city involved in rebellion, or some other capital crime, the particular governors of that place might be backward to punish the criminals, for fear of emptying their little dominion of inhabitants, and they cannot create new ones in their room: but if that city be considered as a part of a vast empire, in comparison of which that city is as nothing; it is easy to conceive, that it might be for the honour and interest of the whole empire to put the laws in strict execution against that guilty corner, if no other salvo could be found to maintain the honour of the government, and the force and authority of the laws. It is easy to make an application of this to the divine government. God's kingdom is over all, and his dominion is from everlasting to everlasting.

Some make an objection against the everlasting punishment of sin in the next life, from the shortness of the time in which it is committed in this. But surely, when other objections against that doctrine are refuted, this will appear to have but very little weight. In other cases, men never think it reasonable to measure the demerit of any sin by the length of the time in which it is committed. Besides, this objection would have the same force, though our state of trial were a thousand times longer than it is. The longest time that can be imagined, would still be nothing to eternity. Those who imagine men would have an easier way to heaven, if they had a longer life on earth, should see how that can be reconciled with experience, particularly with the history of the antediluvian world.

In effect, if we consider this matter impartially, the short-

ness of our state of trial, as it gives many great advantages to religion, so it rather aggravates than extenuates the demerit of sin. If men were to live some hundreds of years in this world, it is plain they would have a much stronger temptation to look on so long a tract of a spiritual warfare, of a life of faith, as burdensome and tedious. The length of that race (as a course of obedience is called in Scripture) might dispirit and discourage them: the length of life would make the fatigue of duty and the pleasure of sin appear of greater importance. Besides, the reward being at so vast a distance, might contribute very much to render their impressions of it faint and languid. I can scarce consider a holy soul in such a state of trial, but as one oppressed with melancholy, to think he behoved to be for so great a part of eternity (so to speak) out of heaven; that he behoved to languish so many centuries in absence from the object of his chief affections, and most vehement desires.

On the other hand, according to the present state of things, the encouragements to duty are far stronger, and the allurements to sin far more insignificant. As to the eternal reward of grace, its distance is so short and uncertain, that if men were not infatuated, it is a wonder that it is not constantly observant to their minds, and that its glorious brightness does not dazzle their eyes. A good man is never sure that heaven is at an hour's distance from him. Then the pleasures of sin, and troubles of duty, are so fleeting and short-lived, that they are scarce felt, when they are presently vanished. It looks like a wilful contempt of happiness for one not to make the utmost efforts towards a life of faith and holiness, when one is under so strong obligations, has so vast encouragements, and but such insignificant hinderances; when the assistance offered is so powerful, the present pleasure so great, the labour so short, so little, the reward so near, so certain, so glorious, so lasting, yea everlasting. It looks like a choosing of misery, when one takes the course that leads to it, though he is sure eternity is not far off, at the farthest he can possibly expect; when he knows not but the next moment may land him on that unknown shore, and plunge him in an abyss of wretchedness; when he runs that risk for pleasures which he is not sure whether he shall ever

attain to, and which he is sure will vanish away like shadows. It were easy to multiply arguments, to show that the shortness of life, instead of extenuating the demerit of sin, is a very high aggravation of it. And in effect, that man must have a very extravagant way of thinking, who imagines, that though it be difficult to serve God, and watch against sin for a few scores of years, yet that it would be easy to do so for many thousands.

II. Another prejudice some entertain against the gospel is, that they think it strange that repentance and amendment should not be sufficient in order to pardon, without any sacrifice or propitiation. But surely it is unreasonable to think this strange in the divine government, when in human governments it is so very ordinary. Even among men, a criminal's repentance does not absolve him from the penalty of the law. Though the criminal action itself be short and transient, yet the guilt or obligation to punishment contracted by it is permanent and durable, and survives not only the criminal action, but oft-times even the evil disposition whence it flowed. Thus, we see a murderer, for instance, is oft-times punished with death, though he should be so penitent as to make a voluntary confession of his crime himself, and profess the utmost detestation of it.

The more we consider the ends of punishment, even among men, the more we may be satisfied that repentance alone is not sufficient to obtain them. If repentance alone were made sufficient in order to impunity, this would be in effect granting a liberty for all manner of transgression, upon condition the criminal would sometime forbear and amend; which would so manifestly unhinge government, and the authority of laws, that such a condition of absolution from guilt was never heard of in any nation in the world.

If a man pretend, that such a condition of absolution from guilt is sufficient in the divine government, it would seem he behoved first to know all the reasons and ends that infinite justice and wisdom can possibly have for the punishment of sin; and then that all these ends may be as well obtained merely by repentance, without a propitiation. And surely that is too hard a task for any human or finite understanding.

Though repentance be not supposed sufficient for absolution from guilt, that does not hinder it from being very useful, both in human and divine government, especially in the latter. For although repentance does not merit pardon of sin, yet it makes a man's sins fewer, and consequently the punishment deserved by him less than if he had continued impenitent, heaping guilt upon guilt, and, as Paul expresses it, "treasuring up wrath against the day of wrath." In perfect justice, there is an exact proportion observed between the sins committed, and the penalty incurred. Repentance therefore prevents the increase of guilt, though it cannot expiate what is already contracted. And surely if we consider repentance truly, the justest notion we can have of its proper effect, is, that by this means a man's guilt is less than it would have been otherwise, though it is not expiated by it.

III. The principal thing in the doctrine of the gospel, which its adversaries endeavour to undermine and expose, is that *substitution* and *imputation* so plainly taught in it, which they pretend to be unreasonable, if not unintelligible : that is, the substitution of the Redeemer in the room of sinners, and the imputation of his merits to them.

But surely it is a very intelligible thing, that all the ends of justice, and designs of punishment, whatever they be, are as well obtained by the sufferings of the Redeemer, as if the guilty had suffered themselves. No man can prove the contrary, without a perfect knowledge of all the reasons and ends of punishment that infinite wisdom can have in view, which it would be very extravagant arrogance in any man to pretend to.

It is a very intelligible thing, that the propitiation appointed by God, declares his righteousness in the remission of sin, which, without that propitiation, would have been declared in the punishment of it. It is plain, that by this means the honour of divine justice is more brightly displayed, the authority and dignity of the law better secured, the evil and danger of sin better manifested, than if no punishment at all were inflicted, either on the criminals themselves, or on one substituted in their room. No injury is done to the substitute, since it is his own inclination and choice, rather

to suffer for the guilty, than that they should be destroyed. No liberty is given to despise the law, since none are justified by the Redeemer, but such as are also sanctified by him, since none have an interest in his sufferings, but such as are made sincerely to submit to his precepts, and joined to him by such a union as separates them from their sins.

If such instances of substitution in criminal cases be rare in human government, yet they are not entirely wanting; and the famous story of the lawgiver, who having made a law, that adultery should be punished with the loss of both eyes, when his own son became obnoxious to that law, caused pull out only one of his son's eyes, and another of his own. Though this is not perfectly parallel to the case in view, yet it has a great deal in it to illustrate it.

It is well worth observing, also, what wonderful care Providence took to make the notion of *substitution* and a *sacrifice* familiar to all the world, before the Redeemer came to it; chiefly indeed to the Jews, (the only people in the world that had just sentiments of God and his perfections in those times,) but in some measure also to the rest of mankind. It is observed, that generally they applied to whatever invisible power they adored, as if they acknowledged themselves guilty creatures, and that some atonement was requisite on that account. Expiatory sacrifices were a considerable part of their religion; and it is scarce to be comprehended how such a way of adoring a deity should have entered into their heads, unless it be supposed to have been handed down to them from Adam and Noah, though they corrupted it, as to the manner, and forgot the true original, and true use and end of it. However, by this probably, as well as other means, it fell out, that though false philosophy and sophistry can find artifices, both to make the grossest absurdities seem plausible, and the most reasonable things seem absurd; yet, to the sober vulgar, whose sense was not adulterated and perverted by sophistry, and who were well disposed by a sense of their guilt, the notion of sacrifice and atonement seemed a very intelligible and reasonable thing, and does so still; while others industriously stupify themselves, and acquire such an ignorance of their guilt, that they do not see their need of the atonement, and therefore deny the reality of it.

There are some who pretend, that whatever be said of Christ's death and sufferings, yet that the imputation of his active righteousness or obedience is shocking to human reason, and cannot easily be made intelligible.

But surely there is scarcely anything more ordinary, even among men, than that persons, who perhaps have no merit themselves, receive a great deal of kindness for the sake of others, which they could never expect for their own: that is, for the sake of others, who are persons of merit, (I mean meriting at the hands of men,) and in whom these unworthy persons are nearly interested and concerned. Some illustrate this very well, I think, by the story of the two famous brothers in Greece, Amyntas and Æschylus. One of them was a hero who had lost his hand in the service of his country; the other, a criminal, who was arraigned before the court of justice for some capital crime against it. The hero spoke nothing for his brother, but only lifted up his arm wanting the hand, which had been lost in his country's defence; and that silent eloquence pleaded so effectually, that the criminal was preserved by the merits of the hero to whom he was so nearly related.

Nothing is thought more reasonable among men, than that a hero, or one who has merited eminently at the hands of a society or any particular members of it, should be rewarded, not only in his own person, but also in the persons of others related and united to him, and nearly concerned in him; and in such cases, the reward is looked upon as given to the hero himself. Nothing is more usual than that a child, spouse, servant or friend, meet with a great deal of kindness for the sake of a father, husband, master, or other friend.

To accommodate these instances to the present case, it is useful to observe how much the Scripture insists on the intimate union between the Redeemer and redeemed sinners. It is a great pity that many persons, otherwise ingenious, and who make deep inquiries into other dark and intricate subjects, should not think it worth while to be at pains to consider this union, which surely, upon inquiry, would be found to be the greatest dignity of our nature, and the highest promotion a sinner can be ambitious of. There is, perhaps, nothing in the world more proper to remove men's prejudices

against the imputation of the Saviour's merits to believing penitent sinners, than the consideration of this union between them. And though it be mysterious, (as Paul calls it expressly a mystery, and it is usually called a mystical union,) yet that is no more an objection against the union betwixt Christ and believers, than against the union betwixt the soul and the body; in both cases, the effects of the union are manifest, the nature and manner of it is mysterious. The Scripture represents it more intimate than any union in nature among creatures: though the chief instances of union and near conjunction among creatures and natural objects are made use of as images to illustrate it: as when the Saviour is called the head, the vine, the husband, the foundation, &c. and believers the members, branches, the spouse, superstructure, &c. But the image most insisted on in Scripture, and which seems best to illustrate it, is that *vital union* that is between the head and the members of one and the same living body, where that one spirit which is conceived to be in the head, is at the same time present, in a manner, in a great variety of members, animating them all with natural life, and governing their several motions. So the Scripture says expressly, that "if any man have not the Spirit of Christ, he is none of his;" that "he who is joined to the Lord, is one spirit;" that all believers are "baptized by one Spirit into one body." From which it appears how truly and properly believers are represented as making up one body, of which Christ is the head, because his Spirit dwells in them all, as a principle of spiritual life.

This therefore, if duly considered, makes it less strange that his righteousness should be imputed to them, and that they should receive all manner of benefits for his sake. It might indeed seem strange, if the merits of one should be imputed to another, who is entirely a stranger, and no way united or interested in him; but seeing, in the present case, the union of the two is so near, that they are said to be one, John xvii. 21. why should it seem so strange, that the merits of the head should be imputed to the members?

Concerning Christ's active righteousness, it may be farther observed, that Christ's actions may be looked upon as the actions of his divine, as well as human nature; whereas his

sufferings are only the sufferings of his human nature: so that it is full as easy to conceive infinite merit in the former, as in the latter.

Besides, it may be useful to observe, that it is far more ordinary to see one receiving favours for the good actions, than for the sufferings of another. These, and other considerations, might perhaps be useful to some, who think it easier to conceive the imputation of Christ's sufferings than of his active righteousness. In effect, a sinner has little concern to argue against any of them. And if the question is proposed, whether Christ's righteousness and incomparably excellent actions had any merit in them to deserve blessings to his people, (as his sufferings had merit to save from misery,) it is difficult to imagine how any Christian can answer in the negative.

The direct effect of Christ's sacrifice is the expiation of sin: but it is not only pardon of sin, but all blessings in general, that we are commanded to ask in his name, that is, for his sake. And if we are commanded to ask them for his sake, it supposes that it is for his sake they are given, and by his merit they are purchased, which is a further confirmation of the imputation of Christ's active, as well as passive righteousness.

If it be objected, that Christ was under an obligation to give perfect obedience to the law for himself, and that it is strange, that what he behoved to do for himself, should be imputed to others; it is easy to answer, that even among men, acts of obedience to lawful authority, are meritorious at the hands of men, and men merit rewards to themselves and others by excellent actions, which, notwithstanding, are actions which they ought to have done, and were obliged to do. Again, this objection might perhaps be made against the merit of his sufferings, as well as his actions; since his giving himself to death was an act of obedience to God. Besides, we should consider, that the Son of God's being made flesh, and his dwelling among us, were not things that he was obliged to in that manner that mere creatures are obliged to avoid sin and obey the law: that glorious Person's assuming our nature, and living among us for such a space of time, a life full of the most perfect and excellent

actions, though in a mean condition; these were not things that he was obliged to, but voluntary actions of infinite condescension. Further, though the Redeemer's innocence was necessary to make his sacrifice acceptable; yet no man can prove but it was possible that blessed sacrifice might have been offered without his glorifying the Creator, magnifying the law, and adorning the creation, by living a life of so many years among creatures on earth in such a way and manner.

IV. Another branch of the doctrine of the gospel, which many are prejudiced against, is, the doctrine of *divine grace*,* as requisite to renew and purify our nature. Many treat this doctrine as a chimera; and, which is not easy to account for, it meets with that treatment from some persons who profess some kind of religion.

In the meantime, nothing is more plain, than that denying the reality of grace, is an undermining all true devotion. It destroys the use of prayer; for if there be no divine operation on the soul, to make men truly good and virtuous, what is it but a mocking of God, to apply to him for that end? Now, this is contrary to the universal sense of mankind; not only Jews and Christians, but Mahometans, and Pagans themselves, acknowledge that prayer and thanksgiving is a principal part of the service due by creatures to the Creator; that one of the chief things they should pray for, is good and virtuous inclinations, and a pure disposition of mind; that they who have attained to these excellent things, should thank God for them, that is acknowledge him as the source of them:—whereas, he who denies divine grace, in order to be consistent with himself, must maintain, that a man must neither petition God to make him good and virtuous, nor thank him for his being so; that he should neither seek his assistance in order to perform duty, or in order to avoid sin.

It is objected against this doctrine, that it interferes with the liberty of man's will; that a man is not free in doing good, or avoiding evil, if he be thus influenced to it by an external cause. But surely our fellow-creatures are external causes, as well as the Creator. Men are free in doing good,

* *Grace* is throughout this discussion equivalent to gracious supernatural divine influence. ED.

though influenced by other men. Why should the case alter about the more powerful influence of God? Besides, without any prejudice to free-will, men are (almost continually) passive in receiving impressions of bodily objects: why may it not be the same as to impressions of spiritual objects? Though men are passive in receiving impressions of visible things, yet they are free in their inclination to, or aversion from them, and in pursuing or avoiding them, and in all their actions relating to them. It is easy to apply this to spiritual impressions. Both flow from one cause. The Author of grace, and the Author of nature, is one and the same. It is from God that men receive invisible light, and bodily strength: it is he that continues, as well as gives them: men are passive in receiving both, yet free and active in making use of both. There is no reason why spiritual light and spiritual strength may not be conceived as derived from God, and consistent with the liberty of man in the same manner.

There is a necessity for acknowledging a divine influence in giving and continuing the common exercise of reason, and soundness of mind: without that favourable influence, reason could not subsist. A few grains of matter misplaced in the brain, are sufficient to make the greatest wisdom on earth sicken into raving and distraction. If liberty is not hindered by that influence that preserves the exercise of reason in general, why should it be thought to be hindered by that stronger influence, that inclines and enables to the due exercise of reason about things invisible and eternal? To judge truly of the matter, it is certain the liberty of man is not hindered by the grace of God, but enlarged and perfected by it.

Sometimes the doctrine of grace is charged with *enthusiasm*, by persons who, it would seem, do not know what *enthusiasm* is. It is indeed enthusiasm to pretend to grace for revelation of new doctrines: but the grace offered in the gospel is only in order to a right impression and improvement of the doctrines already revealed in the Scriptures. A man may be charged with enthusiasm when he pretends to be acted by divine grace, while he is really destitute of it. But to argue against the reality of grace, because there are

some counterfeits of it, (as there are almost of all good things,) is a way of reasoning which no man will directly avow, and all ridicule founded on it (as there is a great deal that has no other foundation) should be looked on as weakness and extravagance.

It is no less unreasonable to charge this doctrine with favouring sloth and indolence; as if it encouraged men to neglect activity in duty, because they are passive in receiving grace. The gospel teaches men to be active in seeking grace, and in using it. And it is plain, that such powerful assistance is the greatest encouragement in the world to diligence and application. He that would effectually disprove the necessity of grace, must prove one of these two things; either that the ends for which grace is offered are useless, or that these ends may be obtained without grace: he that considers these two things, will hardly undertake to prove either of them. A man must have a very odd way of thinking, that imagines the ends for which grace is offered are useless. How will a man pretend to prove, that it is no way requisite to the perfection and happiness of our souls, to be far more deeply affected with the eternal objects of faith, than with the short-lived objects of sense? to have the heart more enamoured with the infinitely amiable excellency of the Creator, than with any faint shadows to be found in the creatures? to have the affections more strongly bent on the enjoyment of the all-sufficient source of good, that boundless ocean of blessedness and perfection, than on the enjoyment of empty fleeting vanities?—not to insist on the other various ingredients of solid devotion, and of holiness, and integrity of heart and life. To disprove the use and necessity of these things, a man must prove that God is not the chief happiness of our souls; or that the enjoyment of God does not require the love of God, or his image and conformity to him; or that holiness is not his image. As to the necessity of grace in order to holiness, let us but compare the disposition of mind just now mentioned, with the temper of those that despise grace: the one is just the reverse of the other: it is true, they may know spiritual objects, they may hear, and read, and speak a great deal of them; for example, of God's infinite perfections; but then it is in such a manner,

that their hearts are less affected with them oft-times, than with the most insignificant trifles. They themselves must confess it ought to be otherwise; and that their minds ought to be more deeply penetrated, and more strongly affected with these incomparable objects, than with anything else in the world. And in effect, one would think it should be sufficient to convince men of the necessity of grace, to compare what they must acknowledge they *ought* to be with what they *are*. To compare that cold, jejune, lifeless frame, with which generally men think of the most excellent and most important objects, with that vivacity of soul, that ardour of love, vehemence of desire, and those transports of joy, with which it is reasonable such meditations should be accompanied.

On the other hand, experience shows, that those persons who have been reformed from a life of scandalous immorality, or of stupid carelessness about eternity, to a life of strict integrity and serious devotion, are persons whose constant practice it has been, since that happy change, to apply by prayer for divine grace; this may be said to be evident from experience, if mutual faith and trust be allowed among men, and the testimony of multitudes of the best in the world be reckoned an argument of any weight. Never any yet refuted them by contrary experiences. A devout man praying only for happiness, without praying for holiness, is a character yet unheard of.

There have been many persons, who, while they neglected the doctrine of grace, have spoke and wrote excellent things about virtue. There are such pretended reformers of mankind, perhaps, in all ages. The virtues they recommend are, many of them at least, the same with the duties the gospel enjoins: so that these persons extol God's precepts, without acknowledging his grace, as if they could attain to his image, without his assistance. And indeed many of them speak a thousand excellent things. But speaking and practising are two different things. Their practice is the reverse of their own precepts. Their conduct shows that their morality consists chiefly in fruitless speculations, and that their schemes are contrived and made use of for amusement, more than any thing else.

They may have the same effect with many other arts and

sciences, to gratify men's curiosity, and perhaps their vanity. But the art of making men truly virtuous and happy by their own skill and strength, is not yet invented. The result of all efforts that way, is the exposing the weakness and vanity of the undertakers, and the confirmation of the truth of the gospel, and the necessity of the grace offered in it. The more we consider the success of such reformers, the more we may be convinced, that their systems are fitter for tickling the ear, than mending the heart. Human corruption proves always too hard for human eloquence: it is ever found to have strong enough footing in the heart, to stand it out against all the golden sayings of the tongue. No doubt, it is good to use all kinds of helps against corruption, and to neglect no assistance against so dangerous an enemy; but to think these natural helps sufficient, without the assistance of grace, to pretend to bear down sin and vice merely by eloquence and philosophy, to jest it away merely by witty satire and lampoon, to convert men by elegant phrases and delicate turns of the thought, is such a chimerical project, and which has so constantly failed in the experiment, that it is a wonder any body should seriously think it practicable. History sheweth the weak and contemptible efficacy of the sublimest philosophy of the Heathens, when it is encountered with inveterate corruptions, or violent temptations: how many of them, that spake of virtue like angels, yet lived in a manner like brutes: whereas in all ages, poor Christian plebeians, unpolished by learning, but earnest in prayer, and depending upon grace, have, in comparison of these others, lived rather like angels than men; and shown such an invincible steadfastness in the practice of virtue, as shameth all the philosophy in the world. Many of these ancient philosophers, who reasoned admirably in favour of virtue, and particularly of truth, honesty, and sincerity, are believed to have maintained one eternal Deity in private, and yet most disingenuously complied with the abominable idolatry of the multitude in public; while those who depended on the grace of Jesus Christ, showed an integrity in their zeal for the one true God, which death and tortures could not overcome: they forced their way through all the cruelties that malice could inflict, till they spread the knowledge of the true God and

his laws through the known world ; whereas, for all the speculations of the philosophers, the world might have been lying as it was to this day.

V. Having insisted so much on the doctrine of divine grace in general, it is not requisite to insist long on the way the gospel teacheth it is communicated to us, and should be sought after by us; that is out of the fulness that is in the Son of God, by the application of his Spirit. This paper is not designed for considering objections against the Trinity, but against the doctrine of the gospel about the way to pardon of sin, and grace to perform duty. In the meantime, supposing the doctrine of the blessed Trinity, there are several considerations that might be of use to them, who wonder why it should not be sufficient in general to seek grace from God, without asking his Spirit out of the fulness that is in the Mediator.

And here it may be useful to consider, first, the beautiful harmony that may be found between the several parts of the doctrine of the Scriptures about these adorable divine Persons. If they are represented co-operating in the work of *redemption*, they are represented so likewise in the other divine works of creation and providence: and as there are different operations more immediately ascribed to each of them, so what is ascribed to the Spirit in the work of our salvation, has a beautiful resemblance to the part attributed to him in the other divine works. In effect, it is very observable, that the Holy Ghost is represented as more immediately concerned in completing the divine works. It seems to be his particular office to stamp the lovely image of the Creator on the creatures, according to their several capacities, whether visible or invisible, adorning the former with all that beauty, light, order and perfection they are capable of; and adorning the latter with the beauty of holiness, producing that light, order, and regular disposition, in which the perfection of created spirits consisteth. His operation, on visible as well as invisible creatures, is (according to a way of speaking of some of the ancients) a work of sanctification. At the beginning of the Bible we are told, after the mass of the world was produced, the earth was void, and without form, and darkness was upon the face of the deep;

and the first account we have of bringing all things to order, is the Spirit's moving on the face of the deep. His operations to this day are a continuation of his ancient work, a bringing light out of darkness, and order out of confusion; bringing the new creation, as he did the old, to order and perfection gradually through several days' work, till at last all terminate in an everlasting Sabbath. In Psalm civ. it is said, that God sends forth his Spirit to restore the decayed face of nature, and to revive it with fresh lustre and beauty, which is a very proper work for him who is the Comforter. He is represented also as the immediate cause of all spiritual impressions, ordinary and extraordinary, of prophetic inspiration, gifts of miracles, and languages, as well as the ordinary graces necessary to all sorts of persons. It is observable, that though the Son of God, while on earth, gave many excellent instructions to his disciples himself, their gifts and graces were never completed, till he sent them his Spirit, as he promised. His name, the Holy Spirit, and other names given him, have a manifest suitableness to his office: and the several parts of the doctrine of the Scriptures concerning him, both in the Old Testament and the New, have such a uniformity and harmony in them, as well deserveth our special observation; and, if duly considered, help to illustrate the subject in hand.

Since it is so, that it is by the Holy Ghost always, that God sanctifieth his creatures; surely nothing is more just than a devout acknowledgment of this in divine worship, in prayers and praises for grace, by asking of God his Spirit, and blessing him for such an inestimable gift. It is a most reasonable acknowledgment, because it is an acknowledgment of the truth of a very important principle clearly proved. It is a part of devotion and godliness, because he is not a creature, (as appears plainly from Scripture,) but a Person in the Godhead. And in effect (not to insist on all the proofs of his divinity) one would think it were easy to see, that the omnipresence, and vast sufficiency of power necessarily supposed in the Spirit's operations, are absolutely incompatible with the finite nature of a creature: considering that the highest creature must be at an infinite distance below the Creator; and withal, that the efficacy of grace in the soul

(which is of a far more noble nature than the visible world) is one of the most glorious operations in which Omnipotence exerteth itself.

It is observable, that God, in all his works, taketh pleasure to use a subordination of various means and instruments, though he could produce them immediately by himself, without such means; yet God does not make it a part of worship and devotion to acknowledge the efficacy of created instruments, (such as, for instance, the ministry of angels,) but only the efficacy of the Holy Ghost sent by himself and his Son: and this is made so requisite, that in the solemn rite by which members are received into the church, they must be baptized in his name; which surely, if considered aright, showeth of how great importance it is in worship and devotion, and what strong ties baptized persons are under, to acknowledge carefully the efficacy of the adorable Spirit in the work of their salvation.

VI. They that object against the necessity of applying for grace, in such a manner as explicitly to acknowledge the efficacy of the Holy Ghost, will probably be much more against the other thing mentioned before, that is, that we should seek the grace of the Spirit out of the fulness that is in the Redeemer. They will look upon this as a strange multiplying of our views in devotion, without any necessity or use.

But upon a little consideration, supposing once the doctrine of the Trinity, (which it is better not to enter upon here, than to treat it superficially,) and supposing the doctrine of Christ's sacrifice and merits, which was vindicated before, it is easy to show that the doctrine just now mentioned is the most reasonable in the world.

For what more just than that a person of merit, who has deserved blessings for others who are unworthy of them, should have his purchase put into his own hands, to dispense it to his favourites? The Scripture sheweth that the graces of the Spirit are the fruits of Christ's merits; and on that, and perhaps several other accounts, the Holy Ghost, when he is said to be given to sinners, is called the Spirit of Christ; and we are expressly told, John xvi. 14. "He shall receive of mine, and shall show it to you;" that is (as the

word really signifies there) shall *give* it unto you. It is evident therefore, that, being the purchaser of all grace, and having the disposal of it, he should be acknowledged as the source of it.

It may not be improper to reflect here on the observation made before, about God's ordinary way of working by a subordination of various means.

This is evident in nothing more than in his way of bestowing many of his favours on us. Though he could bestow them immediately himself, yet he makes even men in many cases instruments of good to one another. Infinite wisdom may have many good reasons for such a way of acting, unknown to us. One remarkably good effect of it we know is this, that it is an excellent foundation and cement of love and friendship among mankind; (and what is there among men more precious or amiable than that is?) Now, supposing there were no other reason or necessity for it, yet what more just than that he who showed such incomparable friendship for sinners, as to give himself a sacrifice for their sins, should have the dispensing of grace for them, for performance of duty, and be intrusted with the whole management of their souls; which surely cannot be in more friendly hands. His receiving gifts for men (as the Scripture expresseth it) and having all fulness and treasures of wisdom to communicate to them by his Spirit, serveth as an additional mean of cementing that incomparable friendship betwixt him and them. Surely, to compare the two contrary suppositions that may be made about this point; that which the gospel teacheth is far more reasonable than to think that Christ, after having died for his people, never mindeth them more, and never doth any more for them.

To be perpetually employed in giving spiritual light, life, and strength, and joy to his people, we may easily conceive is an office very agreeable to his kind and bountiful nature. When he received gifts for them, and all power was given him, as our Mediator, he received the portion and spoil Isaiah speaks of, which was due to him for vanquishing hell and death. When he giveth these gifts, and seeth them flourish in the souls of redeemed sinners, he sees the travail of his soul, and is satisfied. And they must have very little faith

or gratitude, who do not think spiritual blessings have the better relish for coming to sinners from such a kindly source, and through such friendly hands. Certainly, every man that sincerely believes in Christ, findeth additional consolation in spiritual blessings, by reflecting on the way they are derived to him, that they carry along with them the savour of his merits, and the relish of his friendship. In other cases, it is evident, that, besides the intrinsic value of a benefit, the pleasure of it is enhanced, if it come from the hands of a friend, of one to whom we are under strong obligations of love and gratitude otherwise; and surely it ought to be so in this case, above all others.

Besides, this way of seeking and receiving grace has a powerful influence on humility and gratitude, than which there are not two ornaments more becoming a sinful redeemed creature. For by this means, the way of seeking grace doth naturally remind us of our sins, and also of God's mercy, by fixing our view on that great sacrifice, which gives the liveliest impression of both these great objects. And surely, to take frequent clear views of these two objects, our guilt that needeth such a sacrifice, and God's infinite love that provided it, is the way to promote that humility and gratitude, which have such a necessary connection with repentance, faith in Christ, and the love of God, and all other graces whatsoever.

VII. But a chief thing that illustrates this way of deriving grace, is that union between the Redeemer and his people, which the apostle calls a mystery. It was observed before that the Scripture representeth all believers as making up one body intimately united together, of which Christ is the Head, animating the whole body by his Spirit, as a principle of new life. The Scriptures insist very largely and frequently on this union. That is an evidence of the great importance of this doctrine. The most serious abettors of the Gospel lay a great stress upon it. In the meantime, some that profess the gospel, seem to look upon it as little better than mere cant and enthusiasm. It may not therefore be improper to add here some other considerations, besides what was formerly observed, in order to remove those prejudices that hinder men's esteem of it.

Men undervalue it probably for one of these two reasons: either that they disbelieve the reality of these things in which that *union* is said to consist; or else that, supposing the reality of these things, they do not think them sufficient to make up such an intimate union, a union of such *importance* and excellency as it is represented, a union worthy to employ our thoughts and affections so much. As to the reality of those things in which it is said to consist; that is, that as believers dwell in Christ by faith, so he dwells in them by his Spirit, which is the one principle of spiritual life in them all; there have been several things advanced for the vindication of it already. What remains, is to show with how much reason these things, when supposed, do make up such a proper union, so intimate, and of so great importance.

If it be objected, that these things seem rather to unite men to the Spirit than to the Son of God; we should consider, that when the Holy Ghost is given to believers, he is called the Spirit of Christ, for which there may be very great reason unknown to us. But what we know is sufficient to justify the propriety of the expression, not only because of the mysterious union between the Spirit and the Son in his divine nature, (the former proceeding from the latter; the Son's receiving the Spirit in his human nature without measure;) but chiefly because he is to believers the fruit of Christ's merits, and what he gives them he derives to them, out of the fulness that is in their Head, and unites them to him, by fixing the chief affections and faculties of their souls upon him.

If there are some things dark in this union, and the way of derivation of spiritual life, there are many things very dark likewise in the common instances of natural union, and the natural life of animals and vegetables, by which the union in view is frequently illustrated; for instance the union of soul and body, and the way that the vegetative life, (so to speak) or nourishment, is derived from the root with most exact uniformity, to every the least part of a branch, and every the least extremity of the fruit that groweth on it. In effect, every kind of vital union has something dark and intricate in its nature, though the effects of it be manifest.

Now, the more we consider this mystic union, the more

we may see that the state into which it brings a man is properly *new spiritual* life. For as by the natural life the soul has lively perceptions of earthly objects, various natural desires after them, various enjoyments of them, and actions concerning them; so by this union, the soul has new impressions, new desires, enjoyments and actions about objects of a far superior nature, objects divine and eternal.

What deserves our particular consideration on this subject, is, that the capacities and faculties of the soul concerned in its spiritual union with the Redeemer, are vastly above those concerned in its union with the body. Now, what more reasonable than to think, that the soul's union to any object is the more intimate, the more noble and excellent these faculties are that are interested in it? There is doubtless a vast inequality in the powers of the soul, according to the various objects that may be apprehended or enjoyed by them. Some of its faculties have a relation to the infinite abyss of good, the Creator; some to rational creatures; and others to bodily objects. The first is by far the highest, and the last the lowest. Certainly to take a right view of human nature, the chief thing in it worth the noticing, is, that it was created with a capacity of enjoying an all-sufficient God, in whom there is such an ocean, such an infinite fulness of bliss, that all the pleasure now enjoyed by all the creatures in the universe, or that ever was or will be enjoyed by them, though it were put together (so to speak) into one mass of joy, would, in comparison of that bright and boundless abyss, be nothing at all, or comparatively speaking, nothing but pain and trouble. Now the capacity the soul has of knowing, seeing, loving and enjoying this object, is undeniably its chief capacity: this is what is inmost in the soul, (so to speak)—what lies nearest its essence, what chiefly concerns the end of its being, and in which its happiness is most concerned. All the other powers and capacities of the soul are subordinate to this, and designed to be subservient to it. The soul may be conceived happy, though these lower powers were dormant and their objects removed, which may be imagined possible at least in the state of a happy disembodied spirit; whereas these lower powers of themselves can give but fleeting shadows of joy. Now these highest and noblest

capacities of the soul are the capacities concerned in this union. The Redeemer's own expressions on this subject are strong, to the amazement of any thinking reader, John xvii. 21. "That they all may be one, as thou Father art in me, and I in thee, that they also may be one in us." These noblest powers of the soul, before this union commences, lie as it were dead, and these large capacities remain empty in a soul sunk in guilt and vanity: but when the second Adam, who is called a quickening Spirit, enters into it, it receives a new and blessed life, which is called in Scripture the life of God; though indeed the impressions received by this union, the desires, enjoyments and activity resulting from this new spiritual life, are but very imperfect, while the natural life continues.

For farther illustration of this subject, it may be useful to reflect on the chief thing we know of the natural union between the soul and the body, and that is, their reciprocal action on one another. It is plain, one would think, that the body being void of all thought and perception, cannot be the proper efficient cause of these things in the mind, however it may be the occasion of them; whereas, the Son of God can, by a proper efficiency, produce in the soul what effects he pleases, of a nature far transcending those occasioned by the body. This may help to show how many advantages the spiritual union has above the natural. And as to the actions of the soul on the body and bodily objects; what are bodily motions, considered in themselves, to the actions of the spiritual life, the most excellent the rational nature is capable of?

If it be objected, that good men do not feel this quickening union, and are not conscious of it, it is certain, that, as to some, this is not always true. Besides, men do not feel that general influence that preserves to them health and strength of body and soundness of mind. Men, when they perform bodily actions, do not feel the motions of the muscles and other internal motions that are absolutely necessary to these actions: no wonder therefore they should not be always conscious, in a clear and distinct manner, of the grace that strengthens them in spiritual actions.

If distance of place be made an objection against this

union, it should be considered it does not hinder vital union in other cases: the remotest members or branches partake of the same spirit or life that is in the head or root as really as those that are nearest. Local distance is not sufficient to hinder vital union; and local conjunction is not sufficient to constitute it. Thus, in the human body, when a member putrifies, so that the spirit in a man withdraws its influence from it, (having neither any feeling of it, nor giving any life or motion to it,) it remains as if it were no more a part of the body, though locally joined to the other members. The same may be said of a withered branch. But what chiefly refutes the objection mentioned, is the omnipresence of the divine nature; though it is useful to observe likewise, that it is not nearness of place, but the participation of one quickening principle, that constitutes vital union even in natural objects.

Before concluding this subject, perhaps it may not be amiss to consider whether this union does not illustrate the uniformity of God's works, and whether it be not very agreeable to the other discoveries we have of divine wisdom in the order and symmetry of the universe. It seems to be no small part of that order and beauty, that the various works of God, greater and lesser, are united together into so many different systems harmoniously joined, and variously related to one another, so as each part contributes to the perfection of the whole. In effect, the great system of the world seems to be almost entirely made up of other subordinate systems of various sorts and sizes. When such sorts of union in visible things contribute so much to the perfection of the corporeal system, it is strange any should be so prejudiced against that intimate union in the intellectual system that the Gospel insists on so much. When there are so many kinds of intimate union among the inferior works of God, should it appear to be unlikely that there is any among his more excellent works? Surely men would have other thoughts, if they took care to consider the majesty and grace that is in the great ideas the Scripture gives of that august fabric, that temple of living stones* (of which the

* 1 Pet. ii. 5. Eph ii. 20.

Redeemer is the chief corner-stone) compactly built together, for offering sacrifices of eternal praise to the adorable Architect of the world; that blessed family of purified souls in heaven and earth;* that assembly of the first-born;† that body which is so fitly joined together, and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, making increase of the body to the edifying itself in love.‡

It is easy to see how agreeable this doctrine of the mystical union is to the goodness of God, since it is so conducive to the comfort of them that love him. For what can be more so, than that the meanest redeemed sinner can look upon himself as invested with those noble characters of being a child of God, a member of Christ, a temple of the Holy Ghost?

Man naturally loves honour and dignity: and indeed ambition to be great, if it were directed to right objects, would instead of being a vice, be a cardinal virtue. Man is naturally a sociable as well as an aspiring creature. These joint inclinations make men love to be incorporated in societies that have dignity annexed to them. The subject we are treating contains all the attractives that can reasonably affect one that loves society: it is made up of the choice of all other societies, contains all the true heroes that ever were, and comprehends the flower of the universe. The meanest member is promoted at the same time to be a near relation to the infinite Creator, and to all the best of his creatures. Allied to the spirits made perfect in heaven,§ and to the excellent ones of the earth;|| he can claim kindred to the patriarchs,¶ and prophets, and martyrs, and apostles, and all the other excellent persons, who adorned this world, and of whom it was not worthy.** Though they be in heaven, and he on earth, one spirit animates them both. Surely it is industrious stupidity, if one contemplate such a society, without being enamoured with it; and all other society, or solitude, is only so far valuable as it is subservient to it. A society headed by infinite perfection, cemented

* Eph. iii. 15. † Heb. xii. 23. ‡ Eph. iv. 16. § Heb. xii. 23.
 || Psalm xvi. 3. ¶ Heb. xi. ** Heb. xi. 38.

by eternal love, adorned with undecaying grace, supplied out of all-sufficient bliss, entitled to the inheritance of all things,* and guarded by Omnipotence: a society as ancient as the world, but more durable; and to whose interest the world and all that is in it are subservient: a society joined together by the strictest bands, where there is no interfering of interests, but one common interest, and where at last there will be no opposition of tempers or sentiments; when its members, now many of them scattered far and near, but still united to their Head, shall one day have a glad universal meeting in an eternal temple never to part, and where they shall celebrate a jubilee of inconceivable ecstacy and transport, without mixture, without interruption, and, which crowns all, without end.

VIII. The Redeemer's union with his people illustrates his intercession for them. For what more agreeable to the most perfect order, than that the petitions of the members should be strengthened by the pleading of their Head? Since their holy desires are excited by his grace, put up in his name, and granted for his sake; whether is it more reasonable to think, that, being at God's right hand, he stands by without concerning himself in his people's desires that come up before the throne, or that he seconds them and procures acceptance?

If it be objected, that his intercession is superfluous, because the Father can bestow all blessings without it, and is of himself inclined to bestow them; it should be observed, that if the objection had any force in it, it would infer that God makes use of no intermediate causes or means, for effects that he can produce immediately himself; and that it is not agreeable to his will, that blessings should be asked from him, which he is beforehand inclined to grant. The reverse of this is clear from experience and reason, as well as from Scripture. The Scripture says, that Job's friends were commanded of God to cause Job pray for them, for favours which he was beforehand resolved to grant. Surely this way of acting is agreeable to the best order of things, though we should not know all the reasons of it. There is

* Rev. xxi. 7.

a vast difference, no doubt, between Christ's intercession and men's prayers; yet the one illustrates the other, if it were carefully considered.

Christ's sacrifice and obedience on earth were transient things. Their effects are permanent and lasting to all ages. They continue still to be the meritorious cause of all spiritual blessings. If I may so speak, they are still contemplated as such by the Father; and why should it seem strange that they are still represented as such by the Son, in a way of pleading suitable to his interest in God, to his care for his people, and to the virtue of his merits.

Let us consider what may be certainly inferred from Christ's affection for his people, and his knowledge of their wants. Since he loves them constantly, he continually desires that God should grant them those blessings they stand in need of, and apply for. Since he sees all their wants, and knows all their petitions, these desires in him are not merely general but particular. Since it is for his merits that blessings are granted, it is on that account he continually desires them. And is not *this* intercession, unless it should be supposed that he does not represent these desires to the Father, though he be at his right hand, and though he hear him always?

THE NATURE OF CHRISTIAN FAITH.

BY JOHN ERSKINE, D.D.

PREFATORY NOTICE.

DOCTOR JOHN ERSKINE, one of the chief ornaments of the Established Church of Scotland during the eighteenth century, was descended of a family of high rank, long standing, and honourable reputation. His father was John Erskine, Esq. of Carnock, for many years Professor of Scottish Law in the university of Edinburgh, whose "Institutes" is still a standard book, and his mother was a grand-daughter of the fourth Lord Melville. He was born June 2d, 1721. He received the rudiments of classical education at the grammar school of Cupar Fife, and entered the university of Edinburgh sometime between the years 1733 and 1737, where he distinguished himself for his talents, diligence, good behaviour, and proficiency. His father had destined him to his own profession, and it was not without difficulty that he was prevailed on to permit his eldest son to devote himself to the ministry of the Gospel. When about twenty years of age, he gave to the world his first publication, "The law of nature sufficiently propagated to the Heathen world;" occasioned by a treatise of Dr. Archibald Campbell of St. Andrews, "On the Necessity of Revelation;" and soon after he produced another pamphlet entitled "The signs of the time considered," in which the "revivals" in New England and the west of Scotland were favourably remarked on. In 1743, after undergoing the ordinary trials, he was licensed to preach by the Presbytery of Dunblane. The people of more than one parish discovered an anxiety to have him for their minister, and he was ordained at Kirkintilloch in May, 1744, where he remained nine years, discharging all the duties of the pastoral office with exemplary fidelity. In 1746 he married the Hon. Christiana Mackay, a daughter of Lord Reay. In 1748 he took an active part in the defence of Mr. White-

field, and those who had encouraged his ministry in Scotland, when the matter was brought before the Synod of Glasgow and Ayr. In the beginning of 1749 he published "An Essay intended to promote the more frequent dispensation of the Lord's Supper." About this period he commenced an extensive correspondence with foreign, and especially with North American Divines, which he continued till his death. As one result of this he had the honour of introducing into this country the leading publications of that truly great theologian, Jonathan Edwards. In 1753 he was translated to the first charge in the burgh of Culross, and in 1758 was removed to the New Greyfriars Church, Edinburgh. In 1766 he received the degree of D.D. from the university of Glasgow, and in the course of the succeeding year, he was transferred to the collegiate charge of the Old Greyfriars Church, where he became associated as colleague with the distinguished historian Dr. Robertson. Soon after he came to Edinburgh he published his "Theological Dissertations," and in a pamphlet defended Mr. Hervey's Vindication of his Theron and Aspasio from the attacks of Mr. Wesley. Dr. Erskine was one of the few individuals who took those views of the dispute between this country and its North American Colonies which are now universally allowed to be the just ones, and expounded and defended these views with much ability but little success in three publications. Though entertaining very decided opinions on this subject, it was remarked that he never introduced them into the pulpit. "I will speak them and write them," said he one day in conversation, "but I will neither preach them nor pray them." When a proposal was made in 1780 for repealing the penal statutes against the Catholics he took a decided part with those who opposed the repeal, while he highly disapproved of the riots for which in Edinburgh as well as in London, the cry of "No Popery" was used as the pretext and signal. In 1790 and 1797 he published his two volumes of "Sketches and Hints of Church History and Theological Controversy, chiefly translated and abridged from Modern Foreign Writers." In 1798 he gave to the world a valuable volume of "Discourses preached on several occasions," containing a reprint of such as he had published in the course of his long ministry. He had gone a good way in preparing a second volume for the press, which was published after his death, by his friend Sir Henry Moncrieff. He continued his public labours in the pulpit down to the end of 1801, and his studies were

interrupted only by his death, which took place Jan. 19, 1803, in the 82d year of his age. Within a few hours of his death he was perusing a new Dutch theological work. The first symptom that alarmed his family was a slight failure of sight. While reading he complained that he could not see distinctly, and with some impatience asked for more candles. He had never used spectacles, and till that moment his sight had never failed. "He went to bed," to use his biographer's striking language, "that night about eleven o'clock, and by two o'clock in the morning his bodily organs were at rest for ever, and his pure and active spirit was with God."

DR. ERSKINE was not a man of original genius as M'Laurin and Chalmers were, but he was a man of vigorous and sound intellect, of extensive and accurate information on every subject connected with his profession, of genuine and exalted piety, of remarkable liberality and public spirit. A conscientious member of the Established church, and the recognised leader of the evangelical section of that church, as his distinguished colleague was of the Moderate party, he yet never forgot his relation to the church universal, and was in principle, feeling, and conduct, one of the most Catholic Christians of his age. "As a scholar, as a gentleman, as a friend, as a philanthropist, as a Christian, as a pastor," says Dr. Davidson, one of his oldest and most intimate friends—himself a beautiful specimen of the good minister of Christ Jesus, "who can be mentioned as excelling Dr. Erskine?" "In a good cause he was inflexible, in friendship invariable, in discharging the duties of his function indefatigable." "The life of Dr. Erskine," to borrow the words of his biographer, "from his birth to his grave; as he was seen in his early and in his latest years—in the vigour of his faculties and in their last decline—in his pastoral functions and in his literary researches—in his active pursuits and in his private intercourse,—in the friendships of his youth and of his age—and in every view of his domestic habits; entitles his name to be transmitted to posterity with the most estimable and venerable characters of his time; and with a distinction to which no external rank or honour could have added anything.

Hinc tua me virtus rapit, et miranda per omnes
Vita modos; quod, si deesset tibi forte creato
Nobilitas, eadem pro nobilitate fuisset." LUCAN.

The Essay which follows forms the third of Dr. Erskine's Theological Dissertations. The views maintained in it may be found stated by Barrow, and Sir Matthew Hale in his "Knowledge of Christ Crucified," and more fully developed by Sandeman, Pike, Ecking, M'Lean, and more lately by Drs. Martin and Chalmers.

THE NATURE OF CHRISTIAN FAITH.

SECTION I

§ 1. FAITH or belief, in strict propriety of speech, is that credit we give to the testimony of one, in whose knowledge of what he testifies, and in whose integrity we confide,—though often it is used in a sense less proper, and denotes in general persuasion or assent, whether founded upon testimony or intrinsic evidence.

The Holy Ghost in the sacred oracles means to be understood, and therefore speaks to men in their own language, and uses words in their common acceptation. Faith, therefore, in the Scripture does not signify choice, affection, temper, or behaviour; for, in common language, it does not signify these: but merely persuasion or assent, and commonly a persuasion founded on testimony.

The meaning of the word *believe*, in the following scriptures, is plain to the most cursory reader: “But behold they will not believe me,” Exod. iv. 1. “That they may believe that the Lord God of their fathers hath appeared unto thee,” Ibid. ver. 5. “And Achish believed David, saying, He hath made his people Israel utterly to abhor him,” 1 Sam. xxvii. 12. “When he speaketh fair, believe him not,” Prov. xxvi. 25. “I will work a work in your days, which ye will not believe though it be told you,” Hab. i. 5. “Woman, believe me, the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father,” John iv. 21. “Thou believest that there is one God; the devils also believe, and tremble,” James ii. 19. I may venture to say, if

Christians had consulted systems less, and Scripture and their own experience more, they would not have affixed to believing in other passages, a sense entirely different from what it bears in these.

Faith purifies the heart, Acts xv. 9; worketh by love, Gal. v. 6; and discovers itself sincere by the performance of good works, James ii. 18. Faith therefore is not holiness, love, or new obedience, unless the effect is the same with the cause, or the evidence with the thing proved. He who confounds faith with any of these, might as well plead that there is no difference between the sun in the firmament and the fruits of the earth brought forth and ripened by its genial rays; or between natural life and the actions of a living man. And yet many writers, on the nature of faith, seem to have forgot that it is one question, what is faith; and another, what is inseparably connected with it, and what are the fruits that spring from it.

That saving faith is properly an assent, is further evident, because it is often termed knowledge: "By his knowledge shall my righteous servant justify many," Isa. liii. 11. "This is life eternal, to know thee, the only true God, and Jesus Christ whom thou hast sent," John xvii. 3. "Who will have all men to be saved, and to come to the knowledge of the truth," 1 Tim. ii. 4. "Grace and peace be multiplied unto you, through the knowledge of God, and of Jesus our Lord; according as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to virtue and glory," 2 Pet. i. 2, 3. In these passages knowledge must mean faith, because the distinguishing properties, attendants, and consequences of faith, are ascribed to it, in them. In other scriptures knowledge means a clear undoubted persuasion. Thus, "Knowing the terror of the Lord, we persuade men," 2 Cor. v. 2. "For yourselves know perfectly, that the day of the Lord so cometh as a thief in the night," 1 Thes. v. 2. "I know whom I have believed, and I am persuaded that he is able to keep that which I have committed unto him against that day," 2 Tim. i. 12. "I have not written unto you because ye know not the truth: but because ye know it, and that no lie is of the truth," 1 John ii. 21. Why then should not

knowledge mean persuasion, in the Scriptures, where it is put for faith?

§ 2. Other ideas of faith, substituted in the place of persuasion, are better calculated to flatter the pride of man, that his acceptance with God is founded on something worthy and excellent in the frame of his mind, in the choice of his will, and in the bias of his affections. For that very reason, these ideas must be false. The office assigned to faith in the plan of salvation, is assigned it for this purpose, that all pretences to merit may be borne down, and the sovereignty and freedom of God's grace in bestowing salvation may appear. "Therefore it is of faith, that it might be by grace," Rom. iv. 16. Faith has no moral efficacy towards procuring our pardon and acceptance.

To this reasoning an able writer has objected, that a self-righteous heart may make a righteousness of a passive as well as of an active faith, and be as proud of his passivity as the Pharisee was of his fasting twice in the week.—But, is there not a mighty difference between fasting, in which you abstain from what is desirable, or suffer what is painful, from a free choice which you imagine virtuous; and the assenting to a truth, when that assent is constrained by evidence? If one is proud of the last, may he not with equal reason be proud that he believes the sun is in the firmament when his eyes are struck with the meridian splendour of that glorious luminary?

§ 3. Assent or persuasion is the only notion of faith, which, without straining, will apply to every scripture where any kind of faith is mentioned. Let the unbiassed reader consult his Bible and judge for himself.

To leave no room for dispute, an inspired author has given us a description of the faith by which the just live: "Now faith is the substance of things hoped for, the evidence of things not seen," Heb. xi. 1. While worldly men see through a false medium, even things present and visible, and are blind to their true nature and consequences,—faith renders invisible things visible, and absent things present. It gives so lively and realizing a representation of things hoped for, that they seem, as it were, actually existing before us. Our persuasion of them is as undoubted as if we saw them with our

bodily eyes, or had a mathematical demonstration of their reality. With Stephen, faith sees the heavens open, and Jesus standing at the right hand of God; nay, with Paul, it is caught up into the third heaven, and hears the praises of the redeemed. Its piercing eyes penetrate into that within the vail, whither the Forerunner has for us entered; and there behold the King in his beauty, and the land that is yet afar off. Nor is there in this anything incredible. When we are firmly persuaded of anything, in its own nature important and affecting, and appearing so to us, the mind is naturally led to contemplate it so steadily, that it impresses us, in some measure, as if it were already existing, present with us, and visible to our bodily eye. Faith is like those glasses which give important and undoubted, though not full and distinct, discoveries of objects which our sight without such assistance could not perceive.

Dr. Owen, in his Catechism, has judiciously decided the question I am now canvassing. "Faith," says he, "is in the understanding, in respect of its being and subsistence: in the will and heart, in respect of its effectual workings."

§ 4. It does not invalidate my reasoning that it is said, "For with the heart man believeth unto righteousness," Rom. x. 10. The heart is there opposed, not to the assent of the understanding, but to the profession of the lips; for it immediately follows, "and with the mouth confession is made unto salvation." Nor are other places wanting, in the sacred oracles, where the heart means the intellectual powers. Thus, "Thou shalt speak unto all the wise-hearted, whom I have filled with the spirit of wisdom, that they may make Aaron's garments," Exod. xxviii. 3. "Yet the Lord hath not given you an heart to perceive, and eyes to see, and ears to hear unto this day," Deut. xxix. 4. "And God gave Solomon wisdom and understanding exceeding much, and largeness of heart even as the sand that is on the sea-shore," 1 Kings iv. 29.

SECTION II.

§ 1. Supposing it sufficiently proved, that the general idea of saving faith is assent or persuasion,—two things are ne-

cessary to be examined on this subject. First, What are the truths to which saving faith assents? Secondly, If there is anything in the nature and foundation of the assent of saving faith, specifically different from the assent of unconverted sinners.

It is proper, in the first place, to investigate what are the truths to which saving faith necessarily assents. We are told that "Faith cometh by hearing, and hearing by the word of God," Rom. x. 17. And "He that believeth on the Son of God, hath the witness in himself; he that believeth not God, hath made him a liar, because he believeth not the record that God gave of his Son," 1 John v. 10. Faith therefore is a persuasion of something testified in the word of God, which was true in itself, and of which such evidence was laid before us that we had ground to believe it true, even while yet we did not discern that evidence, and actually believe it; nay, which would have remained true though we had continued to reject the divine testimony. We may here apply the words of Paul, "What if some do not believe? Shall their unbelief make the faith of God of none effect?" Rom. iii. 3. Faith therefore cannot be a persuasion that Christ died for me in particular, or that my sins are forgiven through his blood. For this is nowhere testified in the word of God. No unbeliever has sufficient evidence of this laid before him. And if he dies in unbelief, it is a falsehood. When the Scripture speaks of our being justified by faith, to suppose this means, we obtain justification by a persuasion we are already justified, is ridiculously absurd. I shall say no more of that hypothesis, as several accurate writers have sufficiently exposed it,* and many good men who have espoused it, seem to entertain a sentiment very different from that which their words, taken in their obvious and natural sense, certainly convey. Faith then is an assent to something revealed, and that was true previous to our believing it.

§ 2. Further. Faith is not a general implicit assent to

* See Lampii Dissertationes Amst. 1737. t. 1. Diss. 14. de fiducia. President Dickinson's Familiar Letters, Letter 11; and Mr. Bellamy's Theron, Paulinus and Aspasio.

Christianity, or to what is contained in the sacred oracles. Men may have that, without understanding what in Christianity is most important. But saving faith is a knowing what and in whom we believe, 1 Tim. i. 12. There is a seeing the Son, which, in order of nature, precedes believing on him, John iv. 40. God reveals by his Spirit these mysteries of divine love, which eye hath not seen, nor ear heard, neither hath it entered into the heart of man to conceive, so that Christians know the things freely given them of God, which natural men cannot know, because they are spiritually discerned, 1 Cor. ii. 9—14. The Spirit takes of the things of Christ, and shows them to men, John xvi. 14; and opens men's eyes, and turns them from darkness to light, that they may receive an inheritance among them that are sanctified by faith in Jesus, Acts xxvi. 18. The only begotten Son, which is in the bosom of the Father, declares him, John i. 18; and manifests his name to the men given him out of the world, John xvii. 6; so that they all know God from the least to the greatest, Heb. viii. 11. And indeed faith could not have that influence on the temper and conduct, which the Scripture ascribes to it, if it did not include some degree of knowledge and apprehension of what is believed. For truths, however interesting in their own nature, can nohow engage the will and affections, unless they are understood. Our Lord charges the Jews with not believing Moses' writings, John v. 47. They did not call in question their divine inspiration, but the most important truths contained in them they rejected as false. He therefore believes in our Lord's sense of the word, who rightly understands the divine testimony, and receives and credits it in its genuine meaning, not mistaking, altering, or adding to the sense of it.

§ 3. No man thoroughly understands the whole of the Christian revelation, and therefore no man assents to it, except with a general implicit assent. I acknowledge disbelief of any truth, known to be a part of divine revelation, is a damnable sin. But is, therefore, the headache and death of the son of the Shunamite, and Elisha's restoring him to life again, as essential an article of faith, as that Christ died for our offences, and rose again for our justification? Or is

ignorance that Gidalti was the son of Heman, or Noah the sister of Hoglah, as dangerous, as ignorance that Jesus is the Son of God? The Romanists therefore err, who make divine revelation, in general, the object of saving faith. Such a general implicit assent to divine revelation, without understanding what it contains, will not produce conviction of sin in the thoughtless and secure, will not command peace of conscience to the wounded in spirit, and will excite no man to holiness of heart and life. An implicit assent to the Bible, and an implicit assent to the Alcoran,—a believing an unknown something which I call Christianity, or an unknown something which I call Mahometanism,—are nearly allied, and equally useless.

If it is absurd to suppose that everything in the Bible is fundamental, it is still more absurd to imagine that nothing is so. A religion in which nothing is necessary, must itself be needless. And therefore in the ignorance or neglect of such religion there can be little harm.

What are the truths thus necessary to be believed, can be learned with certainty only from the sacred oracles. And here our inquiries are happily reduced to a narrow compass, as there is one radical comprehensive truth, assent to which is represented as saving faith, and which supposes, includes, or necessarily infers every other truth thus fundamental. That truth is expressed in a variety of language, in different passages of Scripture, and will be best learned by surveying some of them.

§ 4. I begin with Scriptures in which this comprehensive fundamental article is termed *the truth*, to intimate, that of all truths it is the most necessary and important. “The law was given by Moses, but the grace and the truth came by Jesus Christ,” John i. 17. That is, all saving mercies are dispensed through the blood and merits of Christ; and he hath given a clear revelation of these counsels of divine wisdom for man’s salvation, which, during the Old Testament dispensation, were hid under obscure prophecies and figures. *The truth* may particularly refer to what was asserted ver. 14, 16, “The Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only

begotten of the Father,) full of grace and truth. And of his fulness have all we received, and grace for grace."

"Then said Jesus to those Jews which believed on him, If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free," John viii. 31, 32. Here it is natural to suppose that Christ by *my word*, ver. 31. and *the truth*, ver. 32. intends the truth he had been just then uttering: that he was in the beginning of all things, ver. 25.* and not of this world, ver. 23; and consequently prior to and distinct from every creature; and that he was sent by the Father to be the light of the world, and to save men from their sins, by being lifted up on a cross; but that those who believed not this testimony of him should die in their sins, ver. 12, 18, 24, 26, 28, 29.

"And for their sakes I sanctify myself, that they also may be sanctified through the truth," John xvii. 19. Some of the truths mentioned in the context are: that the Father sent the Son into the world;—that the Son glorified the Father on earth, and finished the work which the Father gave him to do;—that the Father hath given him power over all flesh, that he might give eternal life to as many as were given him; or in fewer words, that for the sake of those given him of the Father he sanctified himself, ver. 3, 4, 2, 19. first clause. Two verses before Christ had termed that same doctrine the Father's truth: "Sanctify them through thy truth, thy word is truth." The truth, which reveals the decrees and will of the Father, in that scheme of grace for man's redemption, which could never have been known without revelation, and which appears every way so worthy the God and Father of our Lord Jesus, and so brightly displays his glory, that its excellency points out its author, and to which the Father hath borne witness, both by the prophets and a voice from heaven.

* There is considerable difficulty in our Lord's words, John viii. 25. *τὴν ἀρχὴν ὅ,τι καὶ λαλῶ ὑμῖν*. There seem two ellipses in the first part of these words to be thus supplied, *κατὰ τὴν ἀρχὴν εἰμι*, &c. And the passage may be thus rendered, "In the beginning I am, which is that which even now I declare (i. e. have declared) to you." This interpretation has been learnedly defended by Lamp, Dissertationes, T. 1. Diss. 17. ad locum John viii. 25.

“In whom ye also trusted after that ye heard the word of truth, the gospel of your salvation,” Eph. i. 13. Here the last expression sufficiently explains the first.

“He that saith I know him (viz. Jesus), and keepeth not his commandments, is a liar, and the truth is not in him,” 1 John ii. 4. Here the truth means what was asserted, ver. 1, 2, “If any man sin, we have an advocate with the Father, Jesus Christ the righteous: and he is the propitiation for our sins; and not for ours only, but also for the sins of the whole world.”

“I have not written unto you because ye know not the truth, but because ye know it, and that no lie is of the truth,” 1 John ii. 21. We may learn what is the truth from ver. 22. where the apostle tells us the lie opposite to it: “Who is a liar, but he that denieth that Jesus is the Christ? He is antichrist that denieth the Father and the Son.” The lie is a denying the Messiahship or Sonship of Christ. The truth therefore is, that Jesus is the Christ, the Son of the living God.

“The elder unto the elect lady and her children, whom I love in the truth: and not I only, but also all they that have known the truth; for the truth’s sake which dwelleth in us, and shall be with us for ever,” 2 John 1, 2. Ver. 7. points out to what truth he refers: “For many deceivers are entered into the world, who confess not that Jesus Christ is come in the flesh.”

All these scriptures lead to one conclusion, that the only begotten of the Father was sent by him to this wretched world, to be the propitiation and advocate of sinners; and that a fulness of grace dwells in him, and power is given him over all flesh, that he might give eternal life to those given him of the Father. This doctrine is with peculiar propriety termed the truth. In it the prophecies of the Old Testament, and types of the law, have their true and full accomplishment. There is a glory in it which demonstrates its divine original, and that it is indeed the truth of God. By it Christianity is distinguished from all other religions. The belief of it constitutes men true Christians, and renews and sanctifies their hearts. It is the truth which glorifies God and saves man. And here I can freely adopt the words of

Mr. Glass' Testimony, c. v. sect. ii. "It takes no more to make any man a subject of Christ's kingdom, but to be of this truth, and it requires no less. In this truth all Christ's subjects are one, however otherwise differenced. They have different measures of light, whence differences of opinion and practice will be found among them, and they are liable to error in many cases while they are in this world. But they are every one of this truth, though they have different speculations about it, and controversies of words, while the truth itself reigns in all their hearts." Whether that ingenious writer, and those who stand connected with him in church fellowship, still adhere to these truly scriptural and catholic principles, or whether they have since renounced them, is an historical question which it is not my business, and indeed which I have neither ability nor inclination, to discuss.

§ 5. In a variety of scriptures, faith is described as a persuasion of the Messiahship and Sonship of Christ: "Peter answered and said unto him, Thou art Christ, the Son of the living God. And Jesus answered and said unto him, Blessed art thou, Simon Bar-jona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven," Matt. xvi. 16, 17. "And we believe, and are sure, that thou art that Christ, the Son of the living God," John vi. 69. "I believe that thou art the Christ, the Son of God, which should come into the world," John xi. 27. "But these are written, that ye might believe that Jesus is the Christ, the Son of God, and that believing, ye might have life through his name," John xx. 31. "And Philip said, If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God," Acts viii. 37. "Whosoever believeth that Jesus is the Christ is born of God," 1 John v. 1. "Who is he that overcometh the world, but he that believeth that Jesus is the Son of God," Ibid. ver. 5. Mr. Locke, in his 'Reasonableness of Christianity,' has largely and unanswerably proved, that this proposition, *Jesus is the Christ, the Son of the living God*, was the only one, the belief whereof was necessary to constitute a Christian, and therefore was the grand doctrine preached by the apostles to infidels, and in support of which both Christ and his

apostles wrought their miracles. But as that great philosopher observes, 'Second Vindication of the Reasonableness of Christianity,' folio edition, p. 583, "A man cannot possibly give his assent to any affirmation or negation, unless he understands the terms, as they are joined in that proposition, and has a conception of the thing affirmed or denied, and also of the thing concerning which it is affirmed or denied, as they are put together." To believe, therefore, that Jesus is the Christ, the Son of the living God, cannot avail us, if by these terms we understand nothing, or something different from what is signified by them in the sacred oracles.

§ 6. The belief that Jesus is the Christ, which constitutes one a Christian, implies something more than a belief that Jesus is a divine teacher. Nicodemus believed that Jesus was a teacher sent from God, and yet he was not born again, or a true Christian, for our Lord particularly applies to him, what he had before asserted in general, as to the necessity of regeneration: "Marvel not that I said unto thee, Ye must be born again," John iii. 7.

The meaning of the name Christ or anointed, may be learned from these places of the Old Testament in which it is given to the promised Saviour. Such as, "The Lord shall judge the ends of the earth, and he shall give strength unto his king, and exalt the horn of his anointed," 1 Sam. ii. 10. "The kings of the earth set themselves, and the rulers take counsel together against the Lord, and against his Anointed. Yet have I set my king upon my holy hill of Zion. Kiss the Son, lest he be angry, and ye perish from the way, when his wrath is kindled but a little: blessed are all they that put their trust in him," Psal. ii. 2, 6, 12. "Thou lovest righteousness, and hatest wickedness: therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows," Psal. xlv. 7. "Behold, O God, our shield, and look upon the face of thine anointed," Psal. lxxxiv. 9. "For thy servant David's sake, turn not away the face of thine anointed," Psal. cxxxii. 10. "There will I make the horn of David to bud: I have ordained a lamp for mine anointed. His enemies will I clothe with shame: but upon himself shall his crown flourish," Ibid. ver. 17, 18. "The Spirit of the Lord God is upon me, because the Lord hath anointed me to preach

good tidings to the meek ; he hath sent me to bind up the broken hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound : to proclaim the acceptable year of the Lord, and the day of vengeance of our God ; to comfort all that mourn : to appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness, that they might be called trees of righteousness, the planting of the Lord, that he might be glorified," Isa. lxi. 1—3. "Seventy weeks are determined upon thy people, and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most holy. Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem, unto the Messiah the Prince, shall be seven weeks, and threescore and two weeks ; the street shall be built again, and the wall even in troublous times. And after threescore and two weeks shall Messiah be cut off, but not for himself," Dan. ix. 24—26. From these places it is evident that the Son of God, as the glorious antitype of those anointed under the Old Testament, should be anointed with the Holy Ghost, publish salvation as a Prophet, purchase it as a Priest, and bestow it as a King : that God's looking on the face of his Anointed, who made reconciliation for iniquity, and brought in an everlasting righteousness, is man's full and only encouragement to hope for every blessing ; that the enemies of his anointed one shall be clothed with shame, and that those are blessed who put their trust in him. These, and many important particulars of the same nature, might be still further illustrated and confirmed from Psal. xxii. and ex ; Isa. xi., xlix., liii. ; Zech. iii. 8, 9 ; vi. 12, 13 ; ix. 9—12 ; xiii. 7. and a variety of other scriptures, which it would too much swell these sheets to transcribe.

§ 7. Let us next inquire in what sense we must believe that Jesus is the Son of God ; for Christ and Son of God do not mean precisely the same thing.—else Matt. xvi. 16 ; xxvi. 63 ; John xi. 27 ; xx. 31 ; 2 Cor. i. 19 ; 1 John i. 3, 7. where both these titles are in the same sentence as-

cribed to Jesus, must needs appear vain and useless repetitions, unworthy of the wisdom of the Holy Ghost. Besides, we are told, that Paul "preached Christ in the synagogues, that he is the Son of God," Acts ix. 20. Surely this cannot mean, he preached that Christ was Christ. So great a master of reasoning, not to say an inspired apostle, was incapable of solemnly asserting and proving a merely identical proposition. Indeed if Christ had been used as a proper name in the apostolical times, as it is in modern writings, my reasoning would not be conclusive. But in fact, Jesus, the name given our Lord at his circumcision, was the only name by which unbelievers then spoke of him. What Paul preached to the Jews, was therefore this, that the promised Messiah is no less a person than the Son of God. The prophets had ascribed both titles to the Redeemer. And the high priest was probably sensible of this, when he adjured Jesus by the living God, to tell whether he was the Christ, the Son of God, Matt. xxvi. 63. Yet it was more obscure that the promised Redeemer was the Son of God, in that full emphasis of the title, which includes his divine nature, than that God was to anoint him in a peculiar manner with the Holy Ghost. The charge of blasphemy against Jesus was not founded on his claiming the character of Messiah, but on his styling himself the Son of God. See John v. 18; x. 33. Had it not been for this last claim, it is probable that the Jews with less difficulty would have admitted the first. They easily perceived that if the Messiah was indeed God, he was infinitely superior to Moses, and therefore had power to abolish Moses' law, and to erect a spiritual and heavenly kingdom in its room. That consequence they detested, and thus were led to reject the principle from which it flowed. With good reason, therefore, did Jesus and his apostles insist upon it as a term of discipleship, that Jesus should be acknowledged not only as the Christ, but as the Son of God. These very Jews, who believed that Jesus was the Prophet that should come into the world, and were designed to take him by force and make him a king, yet could not bear the assertion that he came from heaven. And it was in distinction from those who stumbled at that doctrine, that Peter professed in the name of the twelve apostles, "We believe

and are sure, that thou art that Christ, the Son of the living God." See John vi. 14, 15, 41, 42, 66—69.

We read, Matt. xiv. 33, "Then they that were in the ship came and worshipped him"—i. e. Jesus—"saying, Of a truth thou art the Son of God." And John ix. 35—38, "Jesus heard that they had cast him"—viz. the blind man—"out, and when he had found him, he said unto him, Dost thou believe on the Son of God? He answered and said, Who is he, Lord, that I might believe on him? And Jesus said unto him, Thou hast both seen him, and it is he that talketh with thee. And he said, Lord, I believe. And he worshipped him." Here we see that those in the ship with Jesus, and the blind man, looked upon Jesus as the Son of God, and entitled in that capacity to divine adoration. If it was without ground they had imagined that the title *Son of God* imported divinity,—or if they had worshipped Jesus without regarding him as God, he would have accosted them with some such question as he put to the young man, "Why callest thou me good? There is none good but one, that is, God," Matt. xix. 16, 17. I acknowledge that the word *προσκυνεῖν* sometimes means only such civil homage as was paid to the eastern monarchs. But not to observe that the Jews in that age had no custom of expressing their honouring princes by any such rite, it is plain there was nothing in our Lord's outward appearance royal or majestic, and therefore the homage paid him was evidently paid him as Son of God. And that such adoration was not to be given to a fellow-creature is plain from Rev. xxii. 8, 9, "And I John saw these things, and heard them. And when I had heard and seen, I fell down to worship before the feet of the angel which showed me these things. Then saith he unto me, See thou do it not: for I am thy fellow-servant, and of thy brethren the prophets, and of them which keep the sayings of this book: worship God."

If the title *Son of God* did not in the apprehension of the Jews import divinity, Jesus, when he thus addressed them, John x. 36, "Say ye of him whom the Father hath sanctified, and sent unto the world, Thou blasphemest; because I said, I am the Son of God?" must be supposed to have accused them of saying what they had not said, and of founding the charge of blasphemy where they had not founded it.

And if this apprehension of the Jews was a wrong one, and the title *Son of God* imported something created, hardly can it be thought our Lord would have said nothing to remove that stumbling-block out of their way.

We must, therefore, believe that the Messiah is the Son of God in the fullest and most emphatical sense of the word. On this account the article is added, John vi. 69. *ὁ υἱὸς τοῦ Θεοῦ*, and Jesus is termed, John iii. 16. "God's only begotten Son," i. e. the Son of God in a sense incommunicable to any creature, and which has not, nay cannot have, any thing parallel to it in universal nature. A parent of many children divides among them his honours and possessions, and does not give all to any one. But to an only begotten son, a parent gives all that he has to give without exception. The name, therefore, Only begotten Son of God, intimates, that the glory of the Son is as great as that of the Father, and that all things whatsoever the Father hath are his. Possibly to some it may appear a speculative point of small importance, that he who came in the name of the Lord to save us was indeed the equal and fellow of the Almighty. But the Scripture lays upon this the greatest stress, as an evidence that Jesus is able to save to the uttermost, and an encouragement to rely on him for salvation. And saving faith accordingly views him as a person of infinite dignity, and therefore able to bear the weight of the Father's anger, to quench the fire of vindictive justice,—to begin, carry on, and complete the recovery of defiled and diseased souls,—and to make his people conquerors, and more than conquerors, of all their enemies. Let me appeal to a few Scripture prophecies: "Behold, God is my salvation: I will trust, and not be afraid; for the Lord Jehovah is my strength and my song, he also is become my salvation. Therefore with joy shall ye draw water out of the wells of salvation," Isa. xii. 2, 3. "Trust ye in the Lord for ever: for in the Lord Jehovah is everlasting strength," Isa. xxvi. 4. "Look unto me, and be ye saved, all the ends of the earth: for I am God, and there is none else. Surely shall one say, In the Lord have I righteousness and strength," Isa. xlv. 22, 24. "Thus saith the Lord, which stretcheth forth the heavens, and layeth the foundation of the earth, and formeth the spirit of man

within him, I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications; and they shall look upon me whom they have pierced," Zech. xii. 1, 10. So that what was given to Israel after the flesh, as a security of their deliverance from Babylon, may well be applied to their redemption from sin and Satan thereby typified. "Their Redeemer is strong; The Lord of hosts is his name: he shall thoroughly plead their cause," Jer. i. 34. The New Testament throws still a clearer light on this interesting subject; "For if, when we were enemies, we were reconciled to God by the death of his Son: much more, being reconciled, we shall be saved by his life," Rom. v. 10. "God hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds. Who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high," Heb. i. 2, 3. "Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us therefore come boldly unto the throne of grace," &c. Heb. iv. 14, 16. "For the law maketh *men* high priests which have infirmity; but the word of the oath, which was since the law, maketh *the Son*, who is consecrated for evermore," Heb. vii. 28. "How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot unto God, purge your conscience from dead works?" Heb. ix. 14. "And the blood of Jesus his Son cleanseth us from all sin," 1 John i. 7. We are taught that the members of Christ's mystical body "all come in the unity of the faith, and of *the knowledge of the Son of God*, unto a perfect man, to the measure of the stature of the fulness of Christ," Eph. iv. 13. This knowledge of Jesus as Son of God, and nothing less than this, lays the foundation for a trust in him, absolutely unlimited. Without it we must have apprehensions infinitely unsuitable of the love and condescension of the Son in coming to save us, of the love of the Father in sending his Son, and of the assurance he has given by bestowing this chief and unspeakable gift, that with him he will freely give us all things. See John

iii. 16; 1 John iv. 9, 10; Rev. i. 5, 6; Rom. viii. 32. At the same time, the necessity of shedding blood so infinitely precious for man's redemption, gives us the highest possible proof of the infinite evil of sin, of the spotless purity and tremendous justice of God, and thus of the need we have to pass the time of our sojourning here in fear. See 1 Pet. i. 17—19.

§ 8. Faith is described as a believing the gospel report, Isa. liii. 1; and of that report we have a comprehensive abstract, 1 John iv. 14, "We have seen and do testify, that the Father sent the Son to be the Saviour of the world." This nearly coincides with the former description. The Father's sending the Son is much the same with his anointing him; and the Son's being Saviour of the world is the same with his executing the offices to which he was anointed for their salvation. Let us however consider the precise immediate meaning of the Father sending the Son to be the Saviour of the world. The words *σώζειν* and *σώζεσθαι* are used in the New Testament and in the Septuagint, not only for deliverance out of evil, but for preservation from it by continual protection. See Psal. xxxvi. 7; Gen. xix. 19, 22; 1 Sam. xix. 12; Matt. xxiv. 22; John xi. 12; Acts xxvii. 20, 21; Matt. viii. 25. And this perhaps is the sense of the word, 1 Tim. iv. 10. where God is termed the Saviour, i. e. Preserver of all men, especially of them that believe. The name *Σωτήρ* was often given by the Greeks to princes, to signify that they had been blessings and benefactors to their subjects. And the LXX. use it instead of the word *ῥῶν*, which imports not only the removal of evil, but the restoring of happiness, so that it shall not be lost any more. See Deut. xxxiii. 29; Isa. xlv. 17. The name Joshua was given by divine direction, not to the deliverer of Israel out of Egypt, but to him who put them in possession of the land of Canaan. *Saving*, Luke xviii. 42. means recovering sight. And Acts iv. 9. *σέσωσται* is rendered in our English version "made whole." It is natural therefore to understand salvation in the largest sense, in passages which prophesy of the Messiah as a Saviour, e. g. Gen. xlix. 18; Isa. xii. 2; lii. 9, 10; Jer. xxiii. 5, 6. And, in fact, the salvation purchased and applied by Christ includes, (1.) Deliverance from

the guilt and punishment of sin, and restoration to the favour of God. See 1 Thes. i. 10; Eph. i. 7. The Greeks termed a sentence of absolution *σώζουσα*, and saving is opposed to condemning, John iii. 17; Mark xvi. 16. (2.) Deliverance even in this life from the power and dominion of sin, and a begun conformity to God's image, Matt. i. 21; Tit. ii. 14. (3.) A deliverance at last from all the remains of sin and sorrow, and the possession of fulness of joy and pleasures for evermore, 1 John v. 10, 11. Hence faith is described, Heb. xi. as a lively realizing persuasion of the glories of an unseen world, leading men, from desire of that better country and respect to the recompense of reward, to renounce the pleasures of sin, and to suffer affliction with the people of God. And they who have the spirit of faith are represented, 2 Cor. iv. 13, 18, as looking at the things which are unseen and eternal. It must not be forgot, that the gospel testimony exhibits Christ as sent by the Father, and faith respects him as the Father's ordinance for man's salvation. See John v. 24; vi. 29; xii. 44; xvi. 27; xvii. 8; Rom. iii. 23—25. His resurrection from the dead was not only an attestation of his divine mission, but a declaration that he had done and suffered all that was necessary for man's salvation. And, therefore, saving faith is described, Rom. x. 9, as a believing in the heart that God raised the Lord Jesus from the dead. And Peter addresses the Christians to whom he wrote, 1 Pet. i. 21, as by Christ believing in God that raised him up from the dead and gave him glory, that their faith and hope might be in God.

§ 9. Saving faith is represented as a believing on Christ's name, John i. 12; iii. 18; Acts x. 43; 1 John v. 13. What is termed, Matt. xii. 21, trusting in Christ's name, is termed, Isa. xlii. 4, waiting for his law. By both expressions we are to understand, the law that was to go forth out of Zion, Isa. ii. 3, even the law of faith, Rom. iii. 27, or in plainer words, the doctrine of the gospel, by which Christ manifests himself to men. This is Christ's name, which Paul was to bear before the Gentiles, and for the sake of which he was to suffer great things, Acts ix. 15, 16. And we are told, Acts viii. 12, that the Samaritans believed Philip, preaching the things concerning the name of Jesus Christ. The name of

Christ chiefly denotes, (1.) The doctrine of justification through his name or merits: "I write unto you, little children, because your sins are forgiven you for his name's sake," 1 John ii. 12. "This is the name whereby he shall be called, Jehovah our righteousness," Jer. xxiii. 6. That is, he shall be acknowledged as the self-existent God, and as having wrought out that righteousness, through which alone any of mankind are justified. The confessing these truths is made a necessary mark of the true church. "This is the name wherewith she shall be called, Jehovah our righteousness," Jer. xxxiii. 16. From a conviction of this we are to pray in Christ's name, John xiv. 13; xv. 16; xvi. 23; i. e. to plead upon his obedience and sufferings for every needful blessing. Agreeably to the prophecy, "Whosoever shall call on the name of the Lord shall be delivered," Joel ii. 32; where calling on the name of the Lord means the same thing as making mention of his righteousness, even of his only, Psal. lxxi. 16. (2.) The name of Christ may intend also, the doctrine of the glory to which he is advanced as Mediator, in order to apply the purchased redemption. God the Father has given him a name above every name, Phil. ii. 10. In consequence of his obedience and sufferings, as a minister of the true sanctuary, he intercedes for us, as a Prophet teaches, and as a King rules us. Through this name we are saved, Acts iv. 12; i. e. by the power with which the Mediator is vested, the disorders are rectified, and the diseases cured, which sin had introduced into our natures. Through this name believers shall have life, John xx. 31; and in this name men shall be blessed, Psal. lxxii. 17; i. e. by the power of the Redeemer grace shall be conferred upon them here, and glory hereafter: power being given him over all flesh, that he might give eternal life to as many as were given him of the Father.

§ 10. Many scriptures, which assert the necessity of faith, would, if duly considered, acquaint us what is its nature and object.

It is said, "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him, should not perish, but have everlasting life," John iii. 16. If we attentively view this verse, and the rest of our Lord's discourse

with Nicodemus, it will appear that we must believe on Christ, considered as God's only begotten Son, who, as such, was in heaven, even when he had come down from it; and yet as also the Son of man: as lifted up on a cross for the cure of our spiritual maladies; and as the gift of the Father's love to a wretched perishing world, the Father having constituted him Redeemer in the council of peace, 2 Tim. i. 9; Acts ii. 23; sent him into the world in the fulness of time, to assume man's nature, and obey and suffer for man, Isa. ix. 6; John vi. 32; and having actually delivered him up to death as an atonement for our sins, Rom. viii. 32.

It is said, "He that believeth on the Son hath everlasting life," John iii. 36. The remainder of John's sermon shows, that we must believe on Jesus as the Bridegroom of the church; as one that comes from heaven and is above all; as one whom God hath sent, who speaketh the words of God, and to whom God giveth not the Spirit by measure; and as the Son of God, whom the Father loves, and into whose hands he hath given all things.

"He that believeth on me hath everlasting life," John vi. 47; i. e. as appears from the context, he that believeth on me as the bread of God which came down from heaven, and giveth life unto the world; he that believeth me not only willing to save all that come to me, but so able that none such shall fail of complete salvation.

"By him all that believe are justified," Acts xiii. 38. Here, as the connection shows, believing means a persuasion that, through the blood and merits of Christ, the chief of sinners may be pardoned and accepted.

"Sanctified by faith that is in me," Acts xxvi. 18; i. e. by a persuasion of the truth chiefly preached by the apostles, of which we have a comprehensive abstract, ver. 23. "That Christ should suffer, and that he should be the first that should rise from the dead, and should show light unto the people and to the Gentiles."

In Rom. iii. 21, 26. faith is evidently represented as a believing that through Christ's blood and righteousness God may be just, in justifying men who have sinned and come short of his glory. And that a persuasion of Christ's death,

as an atonement for sin, is essential to saving faith, is strongly intimated, John i. 29; Gal. ii. 20.

§ 11. One thing further I would observe, that believing in Christ necessarily supposes, a believing that mankind by their rebellions against God had merited the severest effects of his displeasure,—were unable to satisfy divine justice for their offences, or to cure their natural depravity,—and were unworthy of the divine pity and help; so that their salvation is wholly to be ascribed to the free mercy of God, and to the blood and obedience of Jesus. God's sending his Son to be the Saviour of the world, demonstrates that the world was in a perishing condition, and without this amazing interposition must have actually perished. And this again demonstrates the infinite evil of sin, and the eternal and unalterable obligations men are under to love and serve God. To one insensible that the law of God is holy, just, and good, and that his violations of that law deserve the most dreadful punishment, the tidings of a Saviour will appear an insult, not a favour. And the sufferings of that Saviour, in the room of sinners, will lead such a one, instead of admiring the tremendous justice and spotless purity of God, to suspect him of cruelty, whose tender mercies are over all his other works. Mr. Glass justly observes, *Testimony*, c. 5. § 3. that without a work of the law upon their consciences, men will slight the glad tidings of salvation.

§ 12. But I pretend not to collect a list of the truths which, it is evident from Scripture, saving faith either directly assents to, or necessarily supposes. It is for wise reasons, no such list is contained in the sacred oracles. It might have proved a fatal temptation to many to rest content with some general belief of these first principles of the oracles of God, instead of growing in the knowledge of Jesus Christ. For the same reason, the Bible tells us not, though many divines have attempted to tell us, how near we may approach the borders of wickedness without committing it, or how far we may be overcome by sin and Satan, and yet retain a principle of grace. The silence of the Scripture is a spur to diligence and advancement in religion, and a warning to pass the time of our sojourning here in fear.

SECTION III.

§ 1. But are there not names given to faith, in various passages of Scripture, that import choice, affection, and other operations of the will?—This has been taken for granted. How far upon sufficient grounds, I am now to inquire.

Faith is represented as hearing Christ, or the words or voice of Christ, Deut. xviii. 15; Psal. xviii. 45; Prov. i. 33; Isa. xlix. 1; lv. 3; John v. 24, 25. Without doubt every believer hears the voice of Christ calling him to the exercise of devout affections, and a correspondent practice. But that voice of the supreme Wisdom,* the heavenly Bridegroom,† the good Shepherd,‡ which was to call nations hitherto ignorant of true religion,§ yea, to quicken the dead, and call the things that are not as though they were,|| is no other than the glad tidings that the Father hath sent the Son to be the Saviour of the world. This is the joy and gladness which David prays he might be made to hear, Psal. li. 8. Faith hears, i. e. credits these declarations of God's mercy through Christ in the written word, and in the preached gospel. Clemens Alexandrinus justly observes, *Strom.* l. 5. c. 1, that faith is the ear for the soul, and that Homer uses hearing for perceiving. *Odys.* ζ. ver. 186.

§ 2. Receiving Christ, where it is put for faith, is nothing else than receiving the gospel testimony concerning Christ. In almost all languages, the metaphor of receiving is often applied to hearing, learning, believing. Thus *Hesychius de viris doctrina claris*, p. 13. ὧς ἐνιοι παραχούσαντες ἐξεδέξαντο. *Virgil. Æneid.* II. 65. *Accipe nunc Danaum insidias.* *Sulpicius Severus*, Dial. I. page 428. “A beato viro Joanne verbum salutis accepit.” The same phraseology is used both in the Old and New Testament, Prov. i. 3; ii. 1; iv. 10; Matt. xi. 14; Acts xvii. 11; 1 Cor. xi. 23; xv. 1, 3; Gal. i. 9; Phil. iv. 9. And faith is expressly described as a receiving God's testimony concerning his Son, John iii. 32, 33: 1 John v. 9. As a gladly receiving Peter's words, Acts ii. 41. And as receiving the word of God, Acts xi. 1.

* Prov. i. 20; viii. 1, 4. † Cant. ii. 8. ‡ John x. 3, 16.
§ Isa. lv. 5. || Rom. iv. 17.

Receiving Christ therefore, John i. 11, 12, is a receiving him as the light of the world, ver. 4—9, which he was chiefly by his death and sufferings, as by these he witnessed to and manifested the truth, in a manner peculiar to himself, as the Son of God and Saviour of men.

“I am come in my Father’s name, and ye receive me not,” John v. 43. The meaning is, ye do not believe and acknowledge my divine commission to save sinners. For our Lord proceeds to show, ver. 44—47, why they believed not his words, which would not have been to his purpose, if believing his words and receiving him had not meant one and the same thing.

Our Lord himself puts it beyond question, that receiving him, means receiving or believing the doctrine of the apostles, John xiii. 20. “He that receiveth you, receiveth me; and he that receiveth me, receiveth him that sent me,” Matt. x. 40; i. e. he that acknowledgeth you as my ambassadors, 1 Cor. iv. 1, and regards your message as the word of the living God, 1 Thes. ii. 13, receiveth me, and the Father that sent me. Hence unbelievers are represented as putting from them the word of God, Acts xiii. 46. And rejecting Christ is explained, John xii. 48, as a not receiving his words. Consequently to accept Christ is to receive these words.

I acknowledge the generality of Calvinists have considered the consent of the will as included in receiving Christ. Nor will I peremptorily deny that in some scriptures receiving Christ may signify, the heart choosing, and the affectional embracing and cleaving to Christ as our Prophet, Priest, and King; and the whole soul consenting to, approving of, and delighting in the Saviour, and in the gospel scheme of salvation through him. But then, in these scriptures it denotes something different from faith, though I readily allow intimately connected with, inseparably attending, or necessarily flowing from faith, and therefore essential to the Christian character. Every believer is acquainted with these actings of soul. They are not faith. Yet that is no reason for treating them ludicrously. There may be ground for the censure passed by the learned Mr. Riccaltoun, *Sober Enquiry*, c. 5. “Some seem to speak as if Christ was like a material gift, which cannot be given, unless it change masters, nor

received without a formal taking it into one's custody and possession, as part of his goods and utensils; an absurdity so obvious, that one would think to mention it were to confute it." Yet I am persuaded that venerable divine will agree with me, that the improper style in which a good thing has been sometimes represented, and the wrong name that has been given it, will not vindicate those, whether Calvinists or Arminians, who have lately dressed it in a fool's coat. Even wise and good men, by immoderate care to guard against one extreme, are often apt to fall into another no less pernicious.

§ 3. There is still less difficulty in explaining these scriptures, in which faith seems to be represented by eating or drinking, and particularly by eating Christ's flesh and drinking his blood.

Anything that either improves or comforts the mind, is termed its food. Cicero says of Demetrius Phalereus, l. 5. *de fin.* "Animi cultus erat ei quasi cibus." Wickedness is represented as the food of the ungodly, Job xx. 14. And the graces of saints and the conversion of the wicked is represented as our Saviour's food, Cant. iv. 16; v. 1; Rev. iii. 20; John iv. 32, 34 because he rejoices in these. That which is not bread, Isa. lv. 2, is that which can afford the soul no real improvement, no solid and substantial pleasure.

But with peculiar propriety, truth is represented as meat and drink to the soul, and knowing, believing, and considering the truth, as eating and drinking. Thus Petronius *Arbiter Satyric.* c. 5.

"Mæoniumque bibat fœlici pectore fontem,
Mox a Socratico plenus."——

And it was common among the Jews, instead of saying, 'Master, we come to be thy scholars,' to say, 'Master, we come to drink waters from thy well.*' Hence, waters are often a symbol of the gospel revelation, e. g. Psal. xlv. 4;

* See Schottgenii horæ Hebraicæ in John iv. 14. and Universal History, 8vo. edit. vol. iii. 227.

Isa. xlv. 3; Zech. xiv. 8; Joel iii. 18; Ezek. xlvii. 1; and eating and drinking often denote, faith joyfully assenting to and contemplating the word of grace. See Prov. ix. 5; Cant. v. 1; Isa. lv. 1; lxv. 13; Jer. xv. 16; John vi. 50; vii. 37; Rev. xxiii. 17. The glad tidings of salvation published to all nations are the accomplishment of that promise: "And in this mountain shall the Lord of hosts make unto all people a feast of fat things, a feast of wines on the lees, of fat things full of marrow, of wines on the lees well refined," Isa. xxv. 6. When these glad tidings are understood and believed, the meek do eat and are satisfied, Psal. xxii. 27; they taste and see that the Lord is good, Psal. xxxiv. 9. Christ's fruit is sweet to their taste, Cant. ii. 3; yea, with joy they draw water out of these wells of salvation, Isa. xii. 3; and this affords an easy interpretation of what our Lord says, "Whoso eateth my flesh, and drinketh my blood, hath eternal life, and I will raise him up at the last day. For my flesh is meat indeed, and my blood is drink indeed," John vi. 54, 55. It is the doctrine of Christ crucified, not the material flesh and blood of Christ, which is here asserted to be the food of the soul. Hence, our Lord adds, ver. 63, "It is the Spirit that quickeneth, the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life." The scope of that discourse, as is intimated, ver. 29, was to recommend faith; and through the whole of it believing and eating are synonymous expressions, and have the same things ascribed to them. Thus, what is asserted of believing, ver. 40, is asserted in almost the same words by eating Christ's flesh and drinking his blood, ver. 54.

In consequence of this spiritual eating and drinking, Christ the bread of life, i. e. the doctrine of the person, offices, and sufferings of Christ, abides, John vi. 56; xv. 4, 7; lives, Gal. ii. 20; dwells, Eph. iii. 17,* in believers; and is in

* If this interpretation of Christ's abiding, living, and dwelling in the soul, appears ill grounded to any, let them attend to what follows. Christ abiding in us, and his words abiding in us, are used as synonymous expressions, John xv. 5, 7. Parallel to these are the expressions 1 John ii. 24, 27, of that abiding in Christians which they had heard from the beginning; and of that anointing which teacheth them

them the hope of glory, Col. i. 27 ; and strength of their life, Psal. xxvii. 1. Nay, divine truth thus received, becomes in the soul a well of living water, springing up into eternal life, John iv. 14 ; or as it is expressed, John vii. 38, rivers of living water. So that believers, especially public teachers, are as so many fountains or rivers, to convey to others these salutary streams, Psal. lxxxvii. 7 ; Prov. x. 11 ; xviii. 4 ; Isa. xxxv. 7 ; 2 Pet. ii. 17 ; Rev. viii. 10. Only observe, that it is not they that drink,—their example, eloquence, or Christian experience,—but *the water that is in them*, that is, the truths of the gospel, first believed by themselves, and then imparted to their hearers, which become to these hearers spiritual drink, or the means of nourishing them up in faith, holiness and comfort.

§ 4. Coming to Christ, of which we read Isa. xlv. 24 ; lv. 1, 3 ; John vi. 35, 37, 44, 45 ; vii. 37 ; xiv. 6 ; v. 40, is the immediate fruit of faith rather than faith itself. It is the

all things abiding in them. The essential presence of Christ as God is everywhere. And as man, the heavens must receive him till the time of the restitution of all things. But he is present with his people in a gracious manner, by the words of his gospel, accompanied by the influence of his Spirit. These are the seed of the new birth, by which Christ is formed in men, 1 Pet. i. 23 ; 1 John iii. 9. And where these are habitually considered and believed, they are also the grand means of advancing real Christians in conformity to God's image, 2 Tim. iii. 17. Hence we are often reminded, how important it is to continue in Christ's words, John viii. 31, to abide in the doctrine of Christ, 2 John 9, and to continue in the things we have learned, 1 Tim. iii. 15. Christ crucified is not only the *way*, the alone medium of access to God, and acceptance with him, the *truth* firmly believed by every Christian, but the *life*, the doctrine which imparts spiritual strength and vigour to the soul. John xii. 49, 50, "The Father which sent me gave me a commandment, and I know that his commandment is life everlasting." The doctrine of Christ not only brings to light life and immortality, and the way that leads to them, but is the means in the hand of the Spirit, to begin, preserve and strengthen that spiritual life, which shall at last be completed in a life of glory. With the utmost justice therefore, did Peter say to our Lord, John vi. 68, "Thou hast the words of eternal life." And Christ himself addressing the Father, John xvii. 3, says, "This is life eternal to know thee the only true God, and Jesus Christ whom thou hast sent." Job speaks, xix. 28, of the root of the word being found in him, and John, 1st epist. iii. 9, describes Christians as having God's seed, i. e. word, remaining in them.

seeking all spiritual and heavenly blessings only in the way of union and communion with Christ, from a persuasion that in this way and no other they may be obtained. It is not improbable that the expression alludes to the Israelites coming to the tabernacle or temple, where the Son of God in a typical manner manifested his glory. See Psal. xcv. 2; e. 2; Isa. xxvii. 13.

In like manner drawing near to God, coming to the throne of grace, or coming to God through Christ, are not descriptions of faith, but of the believer's application to God through the Redeemer for every blessing. Otherwise the exhortations to come to the throne of grace *boldly*, i. e. with the confidence of faith, Heb. iv. 16, and to draw near *in full assurance of faith*, Heb. x. 22, would be superfluous.

To this it has been ingeniously objected, "Our Lord said, 'Ye will not come to me, that ye might have life.' If a bare belief that he was the Messias entitled to eternal life, then one who believes this has a title to eternal life before he came to him, and if so, he has no need to come to him that he might have life. Our Saviour directed his disciples to ask all things of the Father in his name. He also taught them every day to pray 'forgive us our debts.' Query, How can we go to God in the name of Christ for the pardon of daily transgressions, if in this way pardon is not to be obtained? If pardon is had by a bare belief of the bare truth, we are not in the belief of the truth to ask for pardon in the name of Christ, because we are pardoned already."*

If it is indeed absurd to pray or use means for that of which we have a promise, or to which we are already entitled, the above reasoning is unanswerable. But this, the objector has too much acquaintance with the Bible to assert. God had promised to David, 2 Sam. vii. 16, that his house and kingdom should be established for ever. And yet no sooner did Nathan intimate to David that promise, than we find him praying, as ver. 25, "And now, O Lord God, the word that thou hast spoken concerning thy servant, and concerning his house, establish it for ever, and do as thou hast said."

* Bellamy's *Glory of the Gospel*, p. 75.

Paul was assured by an angel of God that there should be no loss of any man's life that sailed in the ship with him, Acts xxvii. 21—25. And yet when the shipmen were about to flee out of the ship, Paul tells the centurion, "Except these abide in the ship, ye cannot be saved," ver. 30, 31. The application of these remarks is obvious. Ungodly sinners, upon believing in Jesus, are entitled through his righteousness to the pardon of sin, to the influences of the Spirit, and to eternal glory; nay, the final possession of these blessings is insured to them by the promise of God. Yet this does not hinder their being put in actual possession of them gradually, and in the use of the prayer of faith, and other means.

SECTION IV.

§ 1. But does the faith of God's elect differ from that of others, only in the thing assented to?—By no means. The nature and foundation of the assent in him who has saving faith is specifically different from the nature and foundation of the assent in self-deceivers.

Self-deceivers may have orthodox sentiments of religion. They may understand all mysteries and all knowledge, and yet want charity, 1 Cor. xiii. 2. And what they thus understand, they may also believe, being convinced by miracles and other external evidences, that these mysteries are indeed a divine revelation. Many believed in Christ's name, when they saw the miracles which he did, to whom Jesus would not commit himself, because he knew all men, John ii. 23, 24.

Shall we then say, that saving faith is not founded upon evidence, and that it assents to truth it knows not why?—That would contradict the apostle's assertion, Heb. xi. 1, that faith is "the evidence (*ἡ ἀποδείξις*) of things not seen," i. e. furnishes the mind with convincing evidence of objects invisible to the bodily eye; and Christ's promise that the Spirit "shall convince (*ἐκτιθήσεται*) the world of sin, of righteousness, and of judgment," John xvi. 8. The word signifies to convince by way of demonstration, or so to manifest the evidence of a truth, that it shall appear unreasonable to

entertain the least doubt of it. "Ελεγχος δέ ἐστιν, says Aristotle, Rhet. ad Alex. c. 14. ὁ μὲν μὴ δυνατὸς ἄλλως εἶχειν, ἀλλ' οὕτως ὡς ἡμεῖς λέγομεν. The Spirit takes from the Scripture the grand evidence of faith which he had lodged there, and carries it to the hearts of the elect, and then the light and power of divine truth so apprehend and overcome the soul, that it can no longer resist.

§ 2. *That triumphant evidence* is no other than the glory and excellency of the gospel scheme of revelation, manifested by the Holy Spirit in such a manner as produces full conviction, that a scheme so glorious could have none but God for its author.* If the gospel be hid, and men perish through

* That there is an excellency in the gospel, which when perceived, produces a saving conviction of its divine original, has been largely proved by President Edwards, in his valuable treatise on religious affections: though that great man, from his sermons on justification, seems to have placed saving faith in the choice of the will. This is not the only instance in which writers of such distinguished abilities in proving one thing, lay the foundation for proving another, not only foreign to their thoughts, but opposite to their sentiments. Professor Lampe of Utrecht, in his dissertation on the formal act of faith, places it in the consent or acquiescence of the will in the gospel scheme of salvation. And yet in his commentary on the Gospel of John, and other critical writings, has evidently shown, that the descriptions of faith which are generally thought to imply choice and affection, are used to denote knowledge or assent.

Mr. Glass, in his testimony of the King of Martyrs, Edr. 1729. c. 4. Sect. 2. pp. 192, 193, 197, 198, 199. has some very judicious remarks on the foundation of the assent in saving faith. The substance of them is. There is an extrinsic evidence for Christianity from miracles, &c. which may stop the mouths of gainsayers, make men attentive to the gospel, and render those inexcusable that openly reject it. This may be, and is clearly perceived by men, that are no ways influenced by the gospel in their practice, having never discerned the glory, or felt the power of divine truth: for many such have as clear wits, and as much thirst for philosophical knowledge as other men. But the faith whereby men are saved, is not begotten by, and does not stand upon this extrinsic evidence, but on the light and evidence which shines in the divine testimony itself, and which when beheld, in so far as it is so, will effectually change men, and conform them to itself in heart and life. None can say, it is impossible that God should reveal his mind and will, and give abundant evidence that it is he that speaks in the revelation itself. Nor that it is impossible, that by means of this revelation, he should form the minds of those, whom he would have to understand it, into a suitableness to this his truth,

unbelief, it is hid from those whose minds the god of this world hath blinded, lest the light of the glorious gospel of Christ should shine unto them, 2 Cor. iv. 4. Where the gospel is discerned in its native lustre and glory, unbelief cannot remain, and souls cannot perish. God begins a saving change on the heart, by shining into it, to give the light of the knowledge of his glory in the face of Jesus Christ, Ibid. ver. 6. It is in consequence of Christ's manifesting the Father's name, i. e. his glory, to the men given him out of the world, that they know surely he came out from the Father, and was sent by him, John xvii. 6—8. The grand facts of the gospel were recorded by Luke, that Theophilus might know the certainty of the things wherein he had been instructed, Luke i. 4; and by John, that men might believe that Jesus is the Christ, the Son of the living God, John xx. 31. Remarkable are Solomon's words, "That thy trust may be in the Lord, I have made known to thee this day, even unto thee. Have not I written unto thee excellent things in council and in knowledge; that I might make thee know the certainty of the words of truth, that thou mightest answer the words of truth to them that send unto thee?" Prov. xxii. 19—21. Here it is plainly asserted, that the excellency of council and of knowledge, which appears in the written word, was stamped upon it for this very end, that from viewing that excellency, men might know the certainty of the words of truth, and be encouraged to trust in the Lord. And that the glory and excellency of divine truth should actually produce this effect, we learn from Psal. cxxxviii. 4, 5, "All the kings of the earth shall praise thee, O Lord, when they hear the words of thy mouth. Yea, they shall sing in the ways of the Lord: for great is the glory of the Lord." The whole paths of Jehovah for man's salvation shall appear so glorious and worthy of God, that the word which reveals these paths shall be entertained as faithful and worthy of all acceptation, and shall fill the heart with joy, and the mouth with praise. The spirit of wisdom and revelation, by his

and make them capable to discern this evidence, in having a true understanding of the truth, which he testifies, and which carries this evidence in itself.

marvellous light, discovers such unparalleled beauty and excellency, such divine glory in the person, offices, and benefits of Christ, as commands conviction, captivates the affections, and transports the soul with wonder and joy, so that men are pleasantly constrained to believe on an unseen Saviour, to love him, and to rejoice in him with joy unspeakable and full of glory. But my present work is to consider the foundation of the Christian's faith, not that of his love and joy.

This subject has been well illustrated by Dr. Owen, 'On the Divine Original and Authority of the Scriptures,' Oxf. 1659, and in his treatise entitled 'The Reason of Faith,' Lond. 1677. I shall transcribe a few hints from the last. — "The reading the law before all Israel was the grand means by which their children in all generations might hear and learn to fear the Lord their God, Deut. xxxi. 11—13. It is supposed, Jer. xxiii. 28, 29, that there is a light and efficacy in Scripture, which sufficiently manifests its divine original. Nay, our Lord, Luke xvi. 27—31, evidently supposes that he who is not persuaded by this light and efficacy, would not be persuaded by witnessing the greatest external miracle, even one rising from the dead. The word of prophecy is represented more sure than even a voice from heaven, 2 Pet. i. 19. The making known the mystery of salvation is described as the grand means of bringing men to the obedience of faith, Rom. xvi. 26. The Old Testament church was condemned for rejecting the ancient prophets, many of whom wrought no miracles. Consequently there was an intrinsic evidence in their doctrine, which rendered the rejecting it inexcusable. The light not only discovers other things, but manifests itself; and the characters of divine wisdom, holiness, grace, authority, &c. in Scripture, are as legible to the faith of the meanest as of the most learned believers."

Perhaps these hints may go far to solve a phenomenon which has considerably puzzled many curious observers of the present state of religion in Great Britain. Never did any age of the church produce such a multitude of elaborate and unanswerable apologies for Christianity, especially in England, and yet never did infidelity more abound. Does

it not deserve inquiry, how far this may be owing to an unhappy neglect of inculcating and explaining these peculiar doctrines of Christianity, which when seen in their native beauty, are the grand means of producing and increasing saving faith?

§ 3. It is no objection against what I have said, that many discern no such glory in the gospel, as indicates its divine original. Truths wholly unknown to some may be as intuitively evident to others, as general maxims are to all. A connoisseur can discern beauties in a fine picture or statue, which wholly escape the vulgar eye. White and black, sweet and bitter, are different, and the difference is extremely perceptible, though the blind and tasteless perceive it not. Minds enlightened by the Spirit can clearly discern the rays of Divinity in the sacred oracles. If others are incapacitated by mental blindness from thus discerning them, that does not diminish their native brightness. The word of God's grace falls with such power and evidence on the soul of the enlightened sinner, that he can no more withhold his assent, than one who has his eyes open and sound, can hinder himself from seeing light at noonday, or than a philosopher can restrain his assent from a mathematical theorem, when his understanding is overpowered by demonstration. As even in these lower cases the soul is merely passive, it must be much more so here, when a divine power concurs with convincing light, and wherever it comes perfectly subdues.

Permit me to transcribe a few sentiments from Mr. Baxter's '*Analogy of Divine Wisdom*,' p. 58, 59. "We find in all human works of the same hand, a certain similitude; whereby a critical observer may, in most cases, determine the author, without any other information. The lines and colourings of a picture shall have such peculiar characteristics, as to perpetuate the name and credit of the artist, without any written eulogy: and pieces seen in different countries shall very justly be attributed to the same author. The proportions of a building shall tell who is the architect with more truth and precision than a name graven in stone. A style in writing shall be as distinguishable a mark, to ascertain the works of the ingenious, as the characters in which

they record their works, or their bodily features which distinguished them living. This observation extends also to moral conduct: mankind, notwithstanding the great variety of modes of action, being constant as to national principles, considered as collective bodies, and also each man to his own principles, considered as individuals. Hence arises that opinion which one man forms of another from a mode of action which shall enable him to judge with great probability, whether any particular action be justly attributed to any particular person."

The application of these remarks is obvious. Is there a character in the works of men which indicates their author, and shall we suppose that in the works of God the characters of divinity are less evident? Do we not find such characters in the works of creation? "The heavens declare the glory of God, and the firmament sheweth forth his handy work." The invisible things of God, even his eternal power and Godhead, are clearly to be seen from the things that he hath made. In the universal frame of nature may be read the greatness, the wisdom, and the goodness of the Author of nature. If the works of creation, by being what they are, discover whose they are, why should it be thought a thing incredible that the word of God—that word which we are told, *Psal. cxxxviii. 2*, God hath magnified above all his name, should manifest itself to be God's word, by its own intrinsic light, and beauty and majesty? Is it improbable that men should know the Bible to be God's word, in a way analogous to that in which they know the world to be his work? Can we distinguish the face, the voice, the writings of one man from those of another? Does a lamb know the voice of its dam? Can sheep distinguish the voice of their shepherd from that of a stranger? And why may there not be such an impress of God on his word, as that all whom the god of this world hath not blinded, can distinguish it by that impress from any human composition? Even as, when the sun is arisen, there is no need of witnesses to prove to a seeing man that it is day.

§ 4. Saving faith may therefore be defined a persuasion that Jesus is the Christ, the Son of the living God, flowing from spiritual views of such a glory in the gospel, as satisfies

and convinces the mind that a scheme so glorious could have none but God for its author. "He that believeth on the Son of God hath the witness in himself," 1 John v. 10. The word of grace is to him instead of a thousand witnesses of its own truth. Such are not "tossed to and fro, and carried about with every wind of doctrine," Eph. iv. 14; but settled and grounded in the faith, Col. i. 23, and assured of the things they have learned, knowing of what divine Teacher they have learned them. Such can say to the Redeemer, "We believe, and are sure, that thou art the Christ, the Son of the living God," John vi. 68, 69. Encouraged by this, they "draw nigh to God with true hearts, in the full assurance of faith," Heb. x. 21; "come boldly to a throne of grace," Heb. iv. 16; and "ask in faith, nothing wavering," James iv. 16; not questioning the power, the grace, and faithfulness of God through a Redeemer, though they may greatly doubt their own interest in God. An assent to the gospel founded upon such discoveries of its glory, is impossible without the special saving operations of the Spirit. "No man can say that Jesus is the Lord, but by the Holy Ghost," 2 Cor. xii. 3. The man who has no other and higher principle of discerning objects, than that which he brought into the world with him, "the natural man receiveth not the things of the Spirit of God; for they are foolishness unto him: neither can he know them because they are spiritually discerned," 1 Cor. ii. 14.

§ 5. I have said, nothing of another ground of certainty, that Jesus is the Christ the Son of the living God, peculiar to true believers: I mean, their experiencing that he is the Christ, by his enlightening their understandings as a Prophet, speaking peace to their consciences as a Priest, and renewing their wills as a King. They cannot doubt that he is the God of Israel who hath done for them these wondrous works, Psal. lxxii. 18. God's Son is revealed in them, Gal. i. 16; and by his operations on their hearts shows himself the Son of God. Hence God promises, "I will betroth thee unto me in faithfulness, and thou shalt know the Lord," Hos. i. 20. There is evidently a knowledge of God, and faith in him, which precedes in order of nature man's being betrothed unto God. But then there is another knowledge

of God, posterior to our spiritual espousals, even a knowledge that God is faithful to his promises, by feeling these promises accomplished to us in particular. But this evidence of God's faithfulness cannot be the primary foundation of faith, because believing goes before it. It is after we have believed, that we are "sealed with the Holy Spirit of promise," Eph. i. 13. And indeed, this is rather a certainty from our own feelings, than a crediting the divine testimony, that Jesus is the Christ, an assurance of sense, not of faith; and an assurance not only of the truth of the gospel, but of a fact nowhere revealed there, our own particular interest in God's favour, and in the operations of his sanctifying Spirit.

SECTION V.

§ 1. But as true faith is distinguished from counterfeits by its foundation, so that difference appears by its inseparable attendants and genuine fruits.

The inclinations and behaviour of the men of the world are considerably affected by objects distant and future, and that consequently cannot be discerned by the eye or other bodily senses. The future revolutions of states are unseen;—so are the honours to which the ambitious aspire, the pleasures for which the voluptuous pant, and the riches which the worldly-minded covet. If these possibilities have such effects on mankind, does not reason force us to conclude that the glorious objects of faith when viewed in their reality and importance, must greatly influence their affections and conduct?

Truth is the food of the soul. The truths of divine revelation are the means of producing, nourishing, and increasing the spiritual life. God works on men in a way suited to their rational natures, and to the established connexion between the understanding and will. He begins with enlightening the understanding, that the light and force of truth may sweetly attract the will to a right choice.* Thus in *God's light*, the believer *sees light*, thinks and judges of

* See Owen on Communion with God. Lond. 1700, pp. 15—17.

things in some measure as God does, so that God's mind and will revealed in the Scripture become also his. Where this heavenly lamp points out the way, he cheerfully follows. If he did not resolve, agreeably to the strong and lively impressions he feels of divine truths, he would do himself violence. That light, like the light of the natural sun, while it discovers objects, at the same time by a powerful influence quickens, warms, refreshes, and supports. "The light is the life of men," John i. 5. Christ's words are spirit and life, John vi. 63. On this account the knowledge or remembrance of divine things is frequently put in Scripture for the whole of duty, *e. g.* Eccl. xii. 1; Exod. x. 8, because divine things, when rightly known and called to mind, in some measure affect and influence, as their various natures require. On the other hand, bad men are said not to know God's ways, Psal. xcv. 10; and though the sins of the Israelites were many, yet often all of them are comprehended in unbelief, Jude 5; Psal. lxxviii. 22; Heb. iv. 2, 3. Not to be affected with qualities in an object that are in their own nature affecting, is not to perceive these qualities.

It is however the doctrines of divine revelation, rather than the precepts, that are the chief means of sanctification. Love to God, for instance, is not so much excited by the precept, "Thou shalt love the Lord thy God," as by discoveries of God's loveliness and love.*

The fundamental articles of Christianity, relating to the astonishing plan of man's redemption, are admirably calculated to promote holiness of heart and life, and indeed are the grand spring of both. Hence, with the strictest propriety, the gospel is termed the truth according to godliness, Tit. i. 1, and the mystery of godliness, 1 Tim. iii. 16. And doing Christ's commandments is represented as the necessary evidence that we know him, and that the truth is in us, 1 John ii. 3, 4. So that when men are said to be sanctified through the truth, John xvii. 19, or to be created in righteousness and holiness of truth, Eph. iv. 24, the same thing is meant as when they are said to be sanctified through

* See Principal Lecchman's Sermon at the opening of the General Assembly.

faith in Jesus Christ, Acts xxvi. 18, and to have their hearts purified by faith, Acts xv. 9. "The corruption of mankind, even where the purest religion is professed, and in theory assented to, does not arise from the weakness of religious principle, but from the want of it."*

§ 2. A belief that the Father sent the Son to be the Saviour of the world, implies a belief that the world needed such a salvation, and consequently a belief of the infinite evil of sin, and the infinite obligations to duty. And this last supposes a knowledge and belief of the infinite glory and perfection of God, whence that obligation primarily arises. Now such a knowledge of God cannot but influence our dispositions and actions. Even the faith of devils affects them. "The devils believe and tremble." And had men such an apprehension of God's revealed character, as devils have of his severity, it would draw forth love, reverence, and thankfulness, and animate to a cheerful discharge of every duty. If we know one to have an amiable temper, we naturally desire his friendship, and carefully avoid whatever may forfeit it. If we believe another wise, honest, active, and benevolent, we readily intrust to his care even those affairs, about the success of which we are most solicitous. And, without scruple, we refer a just cause to the decision of a skilful and impartial judge. The application of these remarks is easy. He only knows God as just, who fears his vengeance, and is careful not to provoke it: as long-suffering, who is not hasty in his spirit to be angry: as merciful, who readily forgives the offences of his fellow-servants: as the ruler of all persons and events, who is anxiously careful for nothing, and holds on in the paths of duty, leaving events to the divine disposal. "None wander from God, prefer the flesh and the world before him, and in their whole lives walk contrary to him, but from their ignorance of him."* Those who do not "execute judgment and seek the truth, though they say the Lord liveth, surely they swear falsely," Jer. v. 1, 2. What they swear is in itself an undoubted truth, but their professed belief of it is false and hypocritical. They are, as it fol-

* Dr. Brown on the Characteristics. Essay 2. sect. 10.

† Swinnock's Incomparableness of God, p. 2.

lows, ver. 21, "a foolish people, and without understanding, which have eyes and see not, which have ears and hear not." If they understood and believed the truth they profess, they could not go on thus frowardly in the ways of their own heart. If they realized the glory of God, the infinite value of his favour, that nothing can be against men if he be for them, and nothing for them if he be against them; they must have concluded, that at all times, in all places, and in every possible circumstance, it is wrong and unfit to deviate from duty. "Were we thoroughly convinced of the amiableness of the divine character, we could not surely avoid imitating it, where such imitation is within our power. But the inconsistency and absurdity of our conduct consists, rather in acting contrary to our own concessions and declarations, than to any fixed abiding sentiments of our minds. And we have not after all such a real sense of the amiableness of the divine perfections, as by our readiness to take it for an undoubted truth, and to profess it to others, we seem to have."*

§ 3. None rightly believe that Christ is a Saviour, who have not suitable conceptions from what he saves. And none can have such conceptions, without perceiving the goodness and excellency of the gospel salvation. Damnation and salvation are discerned by the believer to be what they really are. The first is therefore apprehended by him as more terrible than the most cruel tortures man can devise; and the last, as infinitely better than any contrary good, which the devil or the world can present to pervert his choice. Compared with these, the gain of sin, and loss of obedience, appear to him less than nothing, and lighter than vanity.

Saving faith always produces a personal application of these truths. When an awakened sinner rightly understands and believes the threatenings of God's law, he must believe that he himself in particular is under the curse. And if we understand and believe the gospel, we must of consequence believe, I say not that our sins are forgiven, but that however great our guilt and depravity has been, or still is, Christ

* Bulkley's Sermons, Lond. 1752, p. 132.

is perfectly able to save us. God attests, not only that the gospel salvation is a reality, and good in itself, but that it is good for us, in our present circumstances, and calls and invites us to attend to it as such. Hence it is written, "That thy trust may be in the Lord, I have made known to thee this day, even to thee," &c., Prov. xxii. 19; and "Lo this we have searched out, so it is: hear it, and know thou it for thy good," Job v. 27. Accordingly, the Spirit, when he works faith, impresses on the heart a sense of our own concern in what we believe, and disposes us to be suitably affected; so that the soul, though it was passive in receiving that light which produced faith, does not remain so. Right views of the gospel salvation, necessarily engage to improve it in the manner and for the ends for which it was revealed. Seeing that in it which answers his necessities, the sinner must needs desire it, choose it, and rest and rely upon it. What he firmly believes good for himself in particular, yea better for him than anything else, must operate on his will and affections, in proportion to its apprehended goodness, and excite him to follow after it, though at the expense of other things that appear of inferior value. It is no objection to this, that many are abandoned profligates, who yet have some impressions of the happiness of good men, and faintly wish to possess it. For, though a lot among the saints, viewed in a certain point of light, appears to them desirable; they reject it, when considered as connected with self-denial, mortification, and a life of holiness, fondly flattering themselves with superior pleasure in gratifying their unruly appetites. One who would gladly purchase a commodity, may notwithstanding scruple the price demanded, through rating it lower than its worth. When temptation prevails, some enticing sensual good, or some alarming evil, appears, at the instant of choice, more worthy immediate regard than the gospel of salvation. And thus it could not appear, if the gospel salvation was at that instant believed to be what it really is. With good reason, therefore, the Scripture often represents faith as the grand preservative against sinning, whether from dread of suffering or prospect of gain. "For which cause we faint not; but though our outward man perish, yet the inward man is renewed day by day. While

we look not at the things which are seen, but at the things which are not seen; for the things which are seen are temporal, but the things which are not seen are eternal," 2 Cor. iv. 16, 18. "For ye have need of patience, that after ye have done the will of God, ye might receive the promise. For yet a little while, and he that shall come, will come, and will not tarry. Now the just shall live by faith," Heb. x. 36—38; see also Heb. xi. To know any thing to be greatly desirable, and yet not to desire it; or to be extremely dreadful, and yet not to dread it, and to do our utmost to avoid it, is contrary to human nature.

This necessary connexion of faith and obedience is by no means consistent with the Arminian system. Yet some of the ablest Arminian divines, constrained by the force of truth, have gone far in acknowledging it. I shall only refer to two.

"To say that evidence proposed, apprehended and considered, is not sufficient to make the understanding to approve, or that the greatest good proposed, and the greatest evil threatened, when believed and reflected on, is not suited to engage the will to choose the good and refuse the evil, is in effect to say, that which alone does move the will to choose and to refuse, is not sufficient to engage it so to do; that which alone is requisite to make me understand and approve, is not sufficient to do so; which being contradictory to itself, must of necessity be false."*

"What we really believe to be our chiefest good, will still be chosen. And what we apprehend to be the worst of evils, will, while we continue under that conviction, be refused by us."†

"Could we, with the eyes of faith, look up to the throne of God, the heavenly Jerusalem, and discern the innumerable company of angels, &c. a man would no more part with his inheritance above for the short enjoyments of sin, than he would sell the reversion of an earthly crown for one morsel of meat."‡

* Whitby's *Five Arminian Points*, 2d edit. p. 211.

† Ibid. p.

212. ‡ Bishop Sherlock's *Sermons*, vol. i. Discourse 14. p. 373 of the first edition.

§ 4. I acknowledge my argument would be incomplete, if deliverance from the dominion of sin, conformity to the image of God, and devotedness to his service, were not essential branches of salvation. Dread of threatened punishment may restrain from gross immoralities: love must be produced by the perception of what is amiable. Men can neither be bribed nor frightened into love. But, in truth, Jesus died not only to deliver from "the wrath to come," but to "redeem us from all iniquity, and to purify unto himself a peculiar people, zealous of good works." Now, can salvation, in this view, be perceived to be what it really is, transcendently lovely, and desirable, while the person, who thus perceives it, commits all manner of wickedness with greediness, or, at least, instead of hungering and thirsting after righteousness, allows himself in the habitual presumptuous neglect of certain difficult or unfashionable duties? If slavery and bondage appear irksome and insupportable, will one contentedly continue under them, and when he may, refuse to be made free? Can one, who counts sin the worst of evils, instead of hating it, delight in it, hold it fast, and refuse to let it go? He who only takes it upon trust, that honey is sweet, may soon be baffled out of it. But if one has tasted that sweetness, all the eloquence of a Tully would not persuade him that it was bitter. Even so he who knows the transcendent excellency of holiness, will love it, and choose it, and cleave to it with full purpose of heart. A passage is opened to his heart by that knowledge. And with warmth and earnestness he embraces the promises of sanctifying grace, and in an humble reliance upon them, studies to cleanse himself from all remaining filthiness of flesh and spirit, and to perfect holiness in the fear of God. "There is a truth in it, that all sin arises from some kind of ignorance, or, at least, from present inadvertence and inconsideration, turning away the mind from the light, which therefore for the time is as if it were not, and is all one with ignorance in the effect; and therefore the works of sin are called works of darkness. For were the true visage of sin seen at a full light, undressed and unpainted, it were impossible, while it so appeared, that any one soul would be in love with it, but would rather fly it,

as hideous and abominable. But because the soul unrenewed is all darkness, therefore it is all lust and love of sin; no order in it, because no light.”*

§ 5. But, it is the view of the manner in which salvation was purchased, or, in other words, the view of what Jesus has done and suffered for mankind sinners, that is the grand means of sanctification. Christ’s flesh is meat indeed, and his blood drink indeed, John vi. 25. The life which Christians now live in the flesh, they live by the faith of the Son of God, who loved them and gave himself for them, Gal. i. 20. By Christ and his cross, the world is crucified to them, and they to the world, Gal. vi. 14. For “who is he that overcometh the world, but he that believeth that Jesus is the Son of God,” 1 John v. 5.

The truth, that he who is Son of God and Son of man was lifted up on a cross for man’s redemption, is the truth, the knowledge of which sets free the slaves of sin from that base and wretched bondage, John viii. 32, &c. compared with 28, 29.

Every principle of action in the human breast must be affected by this amazing truth.—Are men prompted to obedience by a sense of the fitness of subjection to God, of the beauties of holiness, of the rectitude of the divine law, and of the hatefulness and injustice of transgression? He who believes in Christ crucified, must feel the force of that motive. For unless he saw that mankind were under the highest possible obligations to obedience, and that violating these obligations is the highest possible evil, the bitter sufferings of the Son of God would appear to him unnecessary for man’s redemption, and the insisting on them for that end, unsuitable to the wisdom and goodness, nay, even to the justice of God.—Does gratitude enlarge the heart to run in the ways of God’s commandments? Surely the unspeakable gift of the Son of God tends, above every thing else, to excite that gratitude. The love of Christ constrains thus to judge, that since one died for all, all were dead, and that we who live, are henceforth bound, not to live to ourselves, but to him that died and rose again, 2 Cor. v. 14, 15. All the evils that men

* Leighton’s Expository Works, vol. i. p. 133.

or devils can threaten,—all the pomp, and pleasure and wealth that the world can promise,—seem contemptible, disappear, nay, are utterly annihilated, by a view of our obligations to redeeming love. This will beget strength of resolution, and firmness and fortitude, in actually doing or suffering for the cause of Christ.—Again, Does example recommend virtue? Never was obedience so recommended, as by the Lawgiver obeying the law, and perfectly fulfilling all righteousness. It is by beholding in the glass of the gospel, the glories of the Lord, that we are changed into his image from glory to glory, 2 Cor. iii. 18. He only rightly believes the incarnation of the Son of God, and all his consequent acts of obedience and suffering, who by contemplating these, has that mind formed in him which was also in Jesus, and is taught in some measure to walk as Christ also walked.—Or, is it by the fear of God that men depart from evil? Surely, our being redeemed, not with corruptible things, as silver and gold, but with the precious blood of Christ, is the strongest caveat thus to pass the time of our sojourning here in fear. One infinitely dear to God, and who had never offended him, must become a curse to pave the way for delivering from the curse of the law, the guilty degenerate race of apostate Adam. The sword of God's justice awakes against the man that was his fellow; and thus manifests in the most striking tremendous manner, God's infinite displeasure against sin, and the dreadful danger of transgressing his holy law. If judgment was executed upon the Son of God, with such awful severity, when our iniquities were laid upon him; what must be the end of those that live ungodly? But the influence of that doctrine on practical religion, time will not allow me to enlarge upon. It has been well illustrated by Mr. Witherspoon in his letter to Mr. Hervey, Mr. Jennings in his discourse on preaching Christ, and many others.

A melancholy reflection naturally arises from what has been now proved, with which I shall conclude this dissertation. Is it not evident, from what we see in the world around us, and what we feel in our own hearts, that faith is not to be found in the generality of those who call themselves Christians, and that even in the best it is feeble and

inconstant? If men realized the joys of God's chosen, the dreadfulness of God's wrath, and the heights and depths of redeeming love; could they, think you, make so light a matter of offending God? Would they be so eager in seeking, so transported in obtaining, so afraid of losing, the riches, and honours, and pleasures of life? Or would they, when deprived of these, account their ALL lost, and refuse to be comforted? Would they talk of earthly things with such warm emotion, and of heavenly things with such cool indifference? Would thoughts of these last rarely arise in their breasts, and impress them in a faint, languid, undiscernible manner? Alas! the thoughts, affections, pursuits, words, and actions of men, too evidently show that the great things of salvation are seldom weighed in that just balance, which would make the best of time's comforts, and the worst of her evils appear in comparison light and inconsiderable. Meantime the growth of infidelity will not make that word of God of none effect. "He that believeth and is baptized shall be saved, and he that believeth not shall be damned." An inquiry into the nature and marks of faith must therefore concern every one to whom salvation is desirable, and damnation dreadful. And though an heir of glory may have inaccurate ideas what faith is, and what are its marks, yet he who wants the thing itself (and every unholy person wants it) is as yet in the broad way leading to destruction, nay, is condemned already, and the wrath of God abideth on him. Let such, therefore, lift up their voice for this heavenly gift, seek it as silver, search for it more than for hid treasures, and never give over seeking and striving,* till God, by his Spirit, work in them all the good pleasure of his goodness, and a work of faith with power.

* The importance of using the means of grace has, by many writers, been shown consistent with the necessity of supernatural light to produce faith. See *Nymphas to Sospater*. Edin. 1761. Let. 5 and 9.

A DISSERTATION
ON THE
INFLUENCES OF THE HOLY SPIRIT.
BY ARCHIBALD M'LEAN.

PREFATORY NOTICE.

ARCHIBALD M'LEAN was born of respectable parentage at East Kilbride, Lanarkshire, May 1st, 1733, where he resided till 1746, when he was apprenticed to a printer in Glasgow. During his apprenticeship he secured the high esteem of his master, and at his leisure hours acquired a knowledge of the sacred languages, and pursued a course of reading in Theology and the subjects connected with it. He enjoyed at this time the ministrations of Maclaurin, and there is reason to believe they were blessed as the means of his conversion. For his venerable instructor Mr. M'Lean continued to cherish an affectionate veneration through life. In 1759, he commenced business in Glasgow as a printer and bookseller. After the death of his much-esteemed pastor, from reading Glas' "Testimony of the King of Martyrs," he was led to the conclusion that civil establishments of Christianity were unscriptural, and in 1762, joined a small society holding Mr. Glas' views—then the only Congregationalists in Glasgow. In the course of a few years he embraced the principle of Antipædobaptism, and was baptized by immersion in 1765. In 1767, having given up his business in Glasgow, he went to London, where he continued till the end of the year, when he returned to Scotland to take charge of the extensive printing business of Messrs. Donaldson and Company, in Edinburgh. He joined the only Baptist Church at that time in Edinburgh, under the pastoral care of Mr. Carmichael, formerly a minister of the Secession, and in June 1768 was chosen his colleague in the pastorate. On Mr. Carmichael removing to Dundee in 1769, Mr. Robert Walker, a surgeon of eminence, was chosen as Mr. M'Lean's fellow-elder, of whose assistance he was however deprived in 1777, in consequence of a controversy about the Sonship of Christ, in which they were

led to take opposite sides. In 1778 Mr. William Braidwood was chosen to fill Mr. Walker's place, and continued a faithful and affectionate fellow-workman with Mr. M'Lean till his death. Henry David Inglis, Esq., Advocate, the grandson of the celebrated Colonel Gardiner, a man of singular amiableness and excellence, was chosen as an additional elder in the Baptist church, which situation he filled till his lamented death in 1806. During these twenty years that church enjoyed the teaching of three remarkably qualified pastors, and walking in the fear of the Lord enjoyed much of the consolation of the Holy Spirit, and were both edified and multiplied. In the month of November 1812, Mr. M'Lean was seized by a paralytic affection which terminated in his death, on the 20th December, in the 80th year of his age. In the progress of the disease he anticipated its issue—and would say, “I am an old man—this tabernacle must come down—it is falling away by degrees,”—and then would call on his attendants to consider their latter end, and speak of the happiness of those who shall be made pillars in the temple of God to go no more out. His death excited the deep regrets of the church over which he had so long been a faithful overseer, and the dispensation was suitably improved to them by one of his fellow-elders, Mr. William Peddie, in a discourse from Heb. xiii. 7, 8.

Mr. M'Lean's works are numerous and valuable, and have been repeatedly reprinted. Those of most general interest are the following. “The Apostolic Commission Illustrated.” “On the Calls and Invitations of the Gospel.” “On the Influences of the Holy Spirit.” “On Original Sin and the Imputation of Sin and Righteousness.” “On the Distinction and Consistency of Justification by Faith and Works.” “On the Divinity and Sonship of Jesus Christ.” “On the Evidence, Import, and Influence of Christ's Resurrection.” “Sermons,” some of them extremely valuable, and “A Paraphrase and Commentary on the Epistle to the Hebrews,” one of the best expositions we have of this important portion of Scripture. His other works are chiefly controversial, and of course of less general interest—but in every one of them is to be found close thinking and a most conscientious regard to what he reckoned Christian truth. As a Christian minister, he was distinguished by his deep study of the Holy Scriptures—by his supreme reverence and love for divine truth, by his self-denial, by his noble in-

dependence of mind, by his diligent superintendence of his flock, and by the faithful fearless discharge of all his functions without partiality. Humility—spirituality of mind and candour, were striking features in his Christian character—and his works have been justly described as in no ordinary degree “plain, nervous, practical, and illustrative.” The tract that follows owes its place in this volume, to its seasonableness, as well as its intrinsic excellence, and to the circumstance that it can only be met with in the collected works of the author. Other tracts of Mr. M’Lean may probably appear in succeeding volumes.

A DISSERTATION
ON THE
INFLUENCES OF THE HOLY SPIRIT.

INTRODUCTION.

THE doctrine of the operations of the Holy Spirit upon the hearts of men in their regeneration and sanctification, is far from being a point of mere speculation. It enters deep into the Christian system, and our belief of it must regulate our practice in matters of the last importance.

This doctrine seems not to have been openly called in question by any professing Christianity from the days of the apostles, till about the beginning of the fifth century, when Pelagius and Cœlestinus, two monks at Rome, began to deny it. They maintained, "That the sin of our first parents was not imputed to their posterity; that we derive no corruption from their fall, but are born as pure and unspotted as Adam was when he came from the forming hand of his Creator; that mankind therefore are capable of repentance and amendment, and of arriving at the highest degree of piety and virtue, by the use of their natural faculties and powers; that indeed *external grace*, (i. e. outward means,) is necessary to excite their endeavours, but that they have no need of the *internal succours* of the divine Spirit to enlighten the understanding, and purify the heart."*

These sentiments have been embraced by multitudes ever since, and seem to be gaining ground at this day. They

* See Mosheim's Eccl. Hist. vol. i. p. 422. 2d edit.

admit that the Holy Spirit inspired the penmen of the Scriptures, and enabled them to confirm revelation by miracles; and also that God by his providence sends his word to men, and puts them in circumstances suited to excite serious attention to it; but deny that any internal influence of the Spirit is necessary to give the word its proper effect upon the heart: So that, according to them, God is the author of regeneration and holiness, only as he is the author of all the outward instructions and providences which are the means of producing them. These, they think, will sufficiently account for the conversion of sinners, without having recourse to any supernatural operation of the Spirit upon their hearts.

But it is evident that Christ not only saves men from the guilt and punishment of their sins by his blood; but also delivers them by his Spirit from the dominion and service of sin, renews them in the spirit of their minds, and fits them for the service and enjoyment of God. Hence they are said to be “born of the Spirit;” to be “saved by the renewing of the Holy Ghost,” and “through sanctification of the Spirit;” which is expressive not only of the great change that takes place upon them, but also of the agency of the Holy Spirit in producing it. But as this last particular is the point in question, it requires a more particular consideration.

We shall therefore prove from the Scriptures, that the Holy Spirit of God operates upon the minds of men in their regeneration and sanctification,—explain the nature and properties of the operations pleaded for,—show the necessity of them in order to produce such important effects,—take notice of some objections; and then, point out the influence of this doctrine upon vital and practical religion.

SECTION I.

PROOFS FROM SCRIPTURE, THAT THE HOLY SPIRIT OF GOD OPERATES UPON THE MINDS OF MEN IN THEIR REGENERATION AND SANCTIFICATION.

It is almost needless to mention, that when these operations are in some passages ascribed to God, and in others to

the Holy Spirit, the meaning is the same; as is clear from other passages which expressly declare that God performs these things by his Spirit.

The scripture proofs for the doctrine under consideration are so numerous, and so connected and involved in each other, that it is not easy to collect them all, or to reduce them to distinct heads, so as to avoid repetition. The greater part of them, however, may be comprised under the following particulars:

1. There are many *promises* in the Old Testament respecting the conversion and sanctification of men, and that this great change was to be produced by divine agency. The following promises clearly express this; "The Lord thy God will circumcise thine heart, and the heart of thy seed to love the Lord thy God with all thine heart, and with all thy soul," Deut. xxx. 6.—"Thy people shall be willing in the day of thy power," Psal. cx. 3.—"I will put my law in their inward parts, and write it in their hearts," Jer. xxxi. 33.—"A new heart also will I give you, and a new spirit will I put within you; and I will take away the stony heart out of your flesh, and I will give you a heart of flesh; and I will put my Spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them," Ezek. xxxvi. 26, 27, see also chap. xi. 19. "I will put my fear in their hearts, that they shall not depart from me," Jer. xxxii. 40. To put his Spirit within them, to give them a new heart and spirit, to put his fear in their hearts, and his law in their inward parts, are words clearly expressive of divine internal operations, producing regeneration and holiness in the inner man; and his causing them to walk in his statutes, and not to depart from him, is evidently a promise, that the same divine influence will secure their perseverance. As the fulfilment of such promises,

2. It is expressly and repeatedly declared in the New Testament, that the Holy Spirit of God *dwells* in believers. They are represented as temples of the Holy Spirit; "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?" 1 Cor. iii. 16. "Know ye not that your body is the temple of the Holy Spirit which is in you, which ye have of God?" chap. vi. 19. They are also repre-

sented as living members of Christ's mystical body; and as the spirit of a man dwells in, animates, and actuates all and every part of his natural body, even so is the Holy Spirit represented as dwelling in, quickening, and operating effectually in the measure of every part of the mystical body of Christ: See 1 Cor. xii. 11—14; Eph. iv. 4, 16. Paul, writing to the Christians at Rome, says, "But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you:" where we see he explains their being in the Spirit as opposed to their being in the flesh, by their having the Spirit of God dwelling in them; and he immediately adds, "Now if any man have not the Spirit of Christ, (viz. 'dwelling in him') he is none of his," Rom. viii. 9. Such as have not the Spirit are ascribed as animal or sensual, 1 Cor. ii. 14; Jude ver. 19; as in the flesh; as walking after the flesh, minding the things of the flesh, and as possessed of a carnal mind, which is enmity against God, and cannot be subject to his law, chap. viii. 5—8. By the Spirit of God here, we are not to understand the extraordinary communications and miraculous gifts of the Spirit, by which the apostles and first teachers were qualified to reveal and confirm the gospel; for it cannot be said, that if any man have not these, he is none of Christ's. Nor does the Spirit of Christ in this passage signify such holy tempers of soul as Christ possessed; for these are termed the *fruit* of the Spirit, (Gal. v. 22.); besides, the Spirit here is declared to be the "the Spirit of him that raised up Jesus from the dead," and by which he will also quicken the mortal bodies of the saints at the last day, ver. 11. It must therefore be the Holy Spirit himself that is intended. From all which it is evident, that it is essential to every real Christian to have the Spirit of Christ dwelling in him, as without this he is none of his: So that this indwelling of the Holy Spirit is the common privilege of all who belong to Christ, and must import his internal spiritual influences upon their minds; for,

3. The word of God ascribes all the *gracious effects* which are produced upon the souls of men to the *agency* or *operation* of the Holy Spirit, such as regeneration, sanctification in all its parts, growth in grace, and perseverance in it to the end.

The *beginning* of the spiritual life, or of that change which takes place in regeneration, is ascribed unto God, or to the agency of his Spirit. Thus it is said, "Except a man be born again," or from above, "of water and of the Spirit, he cannot enter into the kingdom of God," John iii. 5. "According to his mercy he saved us, by the washing of regeneration and renewing of the Holy Spirit," Tit. iii. 5. Those who become the sons of God "are born not of blood, nor of the will of the flesh, nor of the will of man, but of God," John i. 13. "Of his own will begat he us with the word of truth, that we should be a kind of first fruits of his creatures," James i. 18. That attention to, and understanding of the word which is necessary to faith, is ascribed to God, as is clear in the instance of Lydia, "whose heart the Lord opened, that she attended unto the things which were spoken of Paul," Acts xvi. 14. That faith which credits the Gospel, and is the root or principle of every holy disposition, is expressly said to be the gift of God and not of ourselves, Eph. ii. 8, and that it is given us in the behalf of Christ to believe on him, Philip. i. 29. When Peter confessed his faith, Christ says to him, "Flesh and blood hath not revealed it unto thee, but my Father who is in heaven," Matt. xvi. 17; and he thanks his Father for the display of his sovereignty, in making these things known to some in distinction from others who were equally favoured with the outward means, or because he had "hid these things from the wise and prudent, and had revealed them unto babes," Matt. xi. 25. Agreeably to this, he tells the Jews who heard and rejected his doctrine, "No man can come to me," *i. e.* believe on me, "except the Father who hath sent me draw him;" and this drawing he explains of divine teaching, according to the promise, "they shall be all taught of God," John vi. 44, 45. From these passages it is plain that the Spirit of God is the *efficient cause* of regeneration, though he uses the word of truth as the *means* of it; and that there is a divine teaching in begetting men to the faith, which is not vouchsafed to all who hear the gospel. To affirm that the Holy Spirit is only conferred upon men *after* they believe, but that his agency is not necessary to *make* them believers, is not only contrary to all the texts already adduced, but altogether unsuitable to

the exigency of the case; for (humanly speaking) it requires a greater exertion of divine power to convert a sinner and create him anew, than to make him grow in grace after that change has taken place.

A number of texts ascribe *sanctification*, or *holiness* in general, to the agency of the Holy Spirit. Paul, writing to the believers at Corinth, says, "But ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God," 1 Cor. vi. 11. And to the saints at Thessalonica he says, "God hath from the beginning chosen you to salvation, through sanctification of the Spirit, and belief of the truth," 2 Thess. ii. 13. Peter designs those to whom he writes, "Elect according to the foreknowledge of God the Father, through sanctification of the Spirit unto obedience," 1 Pet. i. 2; and the Christians at Philippi are encouraged to work out their own salvation by this argument, "For it is God who worketh in you both to will and to do of his good pleasure," Philip. ii. 13.

There are other scriptures which ascribe the *different parts*, or particular branches of holiness to divine agency. We have already noticed that *faith* is the gift of God. As to *repentance*, we are told that it is God who grants unto men repentance unto life, Acts xi. 18; and Timothy is exhorted in meekness to instruct those who oppose themselves, "if God peradventure will give them repentance to the acknowledging of the truth," 2 Tim. ii. 25. Christ is "exalted to be a Prince and a Saviour, for to give repentance and forgiveness of sins," Acts v. 31. This imports not only his giving motives to repentance, but also, and chiefly, his giving these motives their proper effect; for the Spirit works evangelical repentance, by convincing men of sin, of righteousness, and of judgment, John xvi. 8; and the Lord promiseth to bring the Jews to repentance, by pouring upon them the spirit of grace and supplication, Zech. xii. 10. *Love to God* is the chief part of holiness, it being the first and great commandment of the law; but it is God himself that puts this law in the inward parts, and that circumcises men's hearts to love him with all their heart, Jer. xxxi. 33; Deut. xxx. 6. *Brotherly love*, or *charity*, is another important branch of holiness. This also is ascribed to divine influence: "For

love is of God; and every one that loveth is born of God, and knoweth God," 1 John iv. 7. Paul represents Christians as "taught of God to love one another," 1 Thess. iv. 9; and this teaching implies not only outward instruction, but a divine influence upon their hearts; for he prays to the Lord for an increase of it; "And the Lord make you to increase and abound in love one towards another, and towards all men—to the end he may establish your hearts unblameable in holiness before God," chap. iii. 12, 13. True *wisdom* is described to be "first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality and without hypocrisy;" but it is also described as "from above," James iii. 17, and we are particularly directed to apply to God for it, chap. i. 5. In short, every suitable affection towards God, and every good disposition towards men in general, or our fellow Christians in particular, every spiritual and gracious temper of heart which is included in true holiness, is ascribed to the agency of the Spirit of God upon the inner man working in us that which is well pleasing in his sight: accordingly, the apostle, enumerating some of these, terms them "the fruit of the Spirit," Gal. v. 22, 23.

The believer's *growth, stability, and perseverance* in faith and holiness unto the end, are also ascribed unto God and the continued influences of his Holy Spirit. Our Lord says, "My Father is the husbandman; every branch in me that beareth fruit, he purgeth it, that it may bring forth more fruit," John xv. 1, 2; see also 1 Thess. iii. 11. Paul mentions the power of God as necessary to establish Christians: "Now to him that is of power to stablish you according to my gospel," &c., Rom. xvi. 25. Peter prays for the exertion of this power, "But the God of all grace make you perfect, stablish, strengthen, settle you," 1 Pet. v. 10. And this is also promised, "The Lord is faithful, who shall stablish you, and keep you from evil," 2 Thess. iii. 3. As to perseverance, the apostle says to the believing Philippians, "Being confident of this very thing, that he who hath begun a good work in you will perform it until the day of Jesus Christ," Phil. i. 6.—To the Christians at Corinth he says, "God shall also confirm you unto the end, that ye may be blame-

less in the day of our Lord Jesus Christ," 1 Cor. i. 8, 9, and he puts up this prayer for the saints at Thessalonica, "that he (the Lord) may stablish your hearts unblameable in holiness before God, even our Father, at the coming of our Lord Jesus Christ with all his saints," 1 Thess. iii. 13; see also chap. v. 23, 24; and Peter affirms, that believers are "kept by the power of God through faith unto salvation," 1 Pet. i. 5.

Thus it clearly appears from scripture, that the agency of the Holy Spirit is the efficient cause of regeneration and sanctification in all its parts, and also of its increase and continuance.

4. All that *inward consolation or spiritual enjoyment* with which believers are favoured in this life, is attributed to the Holy Spirit. He is termed the Comforter, and as such is promised to those who love Christ and keep his commandments, John xiv. 15—24. He comforts them by means of the truth, or by bringing Christ's consolatory sayings to their remembrance, ver. 26, that his joy may remain in them, and that their joy may be full, chap. xv. 10, 11. Hence this spiritual enjoyment is termed "the comfort of the Holy Spirit," Acts ix. 31—"The joy of the Holy Spirit," Rom. xiv. 17; 1 Thess. i. 6, which clearly expresses his agency as the author of it. The gospel is in itself glad tidings of great joy, and holds forth the love of God in the clearest manner; yet it is by the Holy Spirit which is given to believers that this "love of God is shed abroad in their hearts," Rom. v. 5, so as to make them "joy in God through our Lord Jesus Christ, by whom they have now received the atonement," ver. 11. It is "through the power of the Holy Spirit" that "the God of hope fills them with all joy and peace in believing, that they may abound in hope," Rom. xv. 13, and that he "strengthens them with all might, according to his glorious power, unto all patience and long-suffering with joyfulness," Col. i. 11; see also Eph. iii. 16—20. It is the Spirit itself that beareth witness with their spirit that they are the children of God, Rom. viii. 15, 16.—that is the earnest of their inheritance, Eph. i. 13, 14. and that seals them unto the day of redemption, chap. iv. 30.

5. The encouragement given for the duty of *prayer*, and

particularly *prayer for the Holy Spirit*, clearly proves that the Spirit is bestowed upon men. Our Lord says, "If ye then, being evil, know how to give good gifts unto your children; how much more shall your heavenly Father give the Holy Spirit to them that ask him," Luke xi. 13. This is not to be confined to the extraordinary gifts of the Spirit; for these were conferred only on some, whereas the promise here is general; "Every one that asketh receiveth," ver. 10. The apostolic prayers for the Spirit in behalf of the churches (some of which have already been taken notice of) respect his enlightening, sanctifying, strengthening, and comforting influences, which are in some degree common to all real Christians: See Eph. i. 17, 18; chap. iii. 16—20; 1 Thess. iii. 12, 13; chap. v. 23; Rom. xv. 13. No believer of the word of God can suppose, that men would be enjoined to ask the Spirit; that he would be promised to every one that asketh, or that the inspired apostle would so often pray for his inward influences upon the hearts of believers, if indeed there was no such thing to be obtained. It must further be noticed, that these prayers do not respect the outward means of grace; for they were put up for the churches of the saints who were already in possession of these. The book of Psalms also abounds with such prayers. The Psalmist enjoyed all the outward means of instruction and edification with which God had peculiarly favoured the church of Israel, and he was also an inspired prophet; yet he was deeply sensible that he needed the enlightening, quickening, sanctifying and comforting influences of the Spirit to give these outward means their proper effect upon his heart; and this he clearly expresseth in such petitions as these, "Open thou mine eyes, that I may behold wondrous things out of thy law—Give me understanding, and I shall keep thy law; yea, I shall observe it with my whole heart. Make me to go in the path of thy commandments—Incline my heart unto thy testimonies, and not to covetousness. Turn away mine eyes from beholding vanity; and quicken thou me in thy way," Psal. cxix. 18, 34, 35, 36, 37. And in his penitential Psalm, he prays, "Create in me a clean heart, O God, and renew a right spirit within me. Cast me not away from thy presence, and take not thy Holy Spirit from me. Restore

unto me the joy of thy salvation, and uphold me with thy free Spirit," Psal. li. 10—13.

It will not be easy for such as deny the influences of the Holy Spirit to show the end or use of prayer at all, as to any thing which respects inward piety or the power of godliness upon the heart: For as they admit of no influence but that of the outward means of religion, so when they enjoy these, they cannot consistently pray for any thing more. It would be hypocrisy in them to pray for the blessing of God to make the means effectual; for all such prayers contradict their real sentiments, and evidently suppose that the outward means are insufficient of themselves, and that divine influence is necessary to give them effect.

Some other proofs will fall to be considered afterwards in treating of the necessity of the Spirit's influence.

SECTION II.

THE NATURE AND PROPERTIES OF THE DIVINE OPERATIONS PLEADED FOR.

As there are mistakes about the divine operations under consideration, it will be proper to give some explanation of their nature and properties.

Many are of opinion, that, in regeneration, the Holy Spirit operates upon the mind in a physical or mechanical manner, previous to, and abstract from, the introduction of light into the understanding, or by such operations as are suited to work upon material subjects. But waving this metaphysical and useless speculation,* let it be observed, that the opera-

* It is not meant to deny absolutely that there are any physical operations in the conversion of a sinner. Man is composed of soul and body, which are so intimately united, that they have a mutual sympathy, and act reciprocally on each other; so that physical operations upon the animal frame may affect the mind, and be made subservient to a real change. Again, if when the Holy Spirit communicates light to the judgment, ideas are raised in the brain, which make impressions there, the operation must be physical so far as the body or animal spirits are concerned. But to what purpose are such speculations upon the present subject, since the will and affections are not moved but by the ideas communicated to the judgment.

tions pleaded for are of a *moral* or *spiritual* nature, suited to the rational spirit of man, to the nature and regular exercise of his mental faculties, or to the constitution of his nature, as a reasonable and accountable creature. They consist chiefly in illuminating the understanding in the knowledge of divine truths, producing a firm persuasion of their reality, and a deep impression of their importance, in moving the will freely, by suitable motives, to choose the good and refuse the evil, and in exciting the affections suitably to the nature and quality of the objects presented to the mind.

Some are of opinion that the Holy Spirit communicates divine truths to the mind by immediate internal suggestion or impression, and without the use of outward means. But this sentiment, if not properly guarded, will open a flood-gate for wild enthusiasm and all manner of delusion, and lead men to despise the words of truth and soberness, and to prefer their own disordered and heated imaginations to the revelation which God has given in his word.

The Spirit of God is, indeed, as able to give immediate revelations now, as when he inspired the prophets and apostles; but as revelation has been long ago completed, attested from heaven by miracles, and committed to writing; as it contains the whole counsel of God, both as to matters of faith and practice, and forbids either to add to or diminish from it, Deut. iv. 2; Rev. xxii. 18, 19; as it is the only preservative from false doctrine, 2 Pet. iii. 2—the alone authorized standard and test for trying the spirits whether they are of God, Isa. viii. 20; 1 John iv. 1—7; and as it denounceth a curse upon either man or angel from heaven that would bring any other doctrine, Gal. i. 8, 9; therefore we have no ground to expect that the Holy Spirit will give any new or additional revelation, far less that he will suggest anything to the mind which either differs from, or is opposite to, the true sense of the Scriptures. On the contrary, we are assured that all who pretend to such revelations are possessed of a spirit of error. The Holy Spirit works by *means* upon the minds of men in their regeneration. Awakening providences are often subservient to this end; but the word of God is the chief means, and particularly the word of the truth of the

Gospel. Providences may be useful to awaken serious consideration and reflection, and the revealed law of God is well calculated to enforce a conviction of guilt and danger; but till the mind is in some degree enlightened in the knowledge of Christ, and the way of salvation through him, there is no saving change actually produced. Every thing short of this, however subservient to regeneration, is not the thing itself; for such things may, and often have failed of a gracious issue. Therefore, we have no ground to suppose that a principle of grace is wrought in the heart previous to the knowledge of the truth, or distinct from it; for the gospel, or word of truth, when believed, is itself the very principle of grace in the heart, and so is termed the incorruptible seed. Men are born again of the Spirit, John iii. 5; but the Spirit, in producing this change, acts upon the mind as the *Spirit* (τῆς ἀληθείας) *of the truth*, even of that truth which testifies of Christ, John xv. 20, 27, chap. xvi. 13—16, making it shine into the heart in its divine evidence and glory, and so to produce its effects, 2 Cor. iv. 4, 6; 1 Thess. ii. 13. So that to be born again of the Spirit, is to be born again of the incorruptible seed of the word which by the gospel is preached, 1 Pet. i. 23, 25. The Spirit of God is the *efficient cause* of regeneration, and the word of truth the *means* of it; and therefore the apostle James unites both in this work, “Of his own will begat he us with the word of truth, that we should be a kind of first fruits of his creatures,” chap. i. 18. The same thing may be observed of sanctification, which is ascribed both to the Spirit and to the truth, see 2 Thess. ii. 13; 1 Pet. i. 2; John xvii. 17. Though the Holy Spirit communicates to men ideas and impressions of divine truths which they had not before, and also revives in their minds truths already known, either for conviction, direction, or consolation, as the case may require, yet in all this he does not reveal any truth besides what is already contained in the written word, though many events and circumstances in providence may concur to draw their attention to that.

The operation of the Spirit which we plead for is *internal*. It is an (ἐνέργεια) *inward work*, exerted on the mind and heart. Thus God is said to open the heart—shine into the heart—write his law on men’s hearts, and put it in their in-

ward parts—to strengthen men by his Spirit in the inner man—to shed abroad his love in their heart by the Holy Spirit—to work in them both to will and to do of his good pleasure—to work in them that which is well-pleasing in his sight, &c. These, and similar expressions with which the Scriptures abound, clearly denote that the *operations* of the Spirit are *internal* upon the heart, as distinguished from the *mere influence* of outward means. This distinction appears also from facts. God delivered his law to old Israel from Mount Sinai in an audible manner, and also wrote it with his own finger on tables of stone; he confirmed it with a train of wonderful works done before their eyes, and urged their obedience to it by the powerful motives of life and death. Here we see they were favoured with the most striking outward means: “Yet (says Moses) the Lord hath not given you an heart to perceive, and eyes to see, and ears to hear unto this day,” Deut. xxix. 4. As this sets forth the obstinate blindness and perverseness of their hearts, so it also intimates that the Lord alone could remove this: But how? By giving them external means only? No, for these they were already in possession of, but by giving them a heart to perceive, &c. which must import the internal operation of his Spirit on their hearts. There is surely a difference and clear distinction between God’s writing his law on tables of stone, or giving it outwardly to that people, and his putting his law in men’s inward parts, writing it in their hearts as he promiseth, Jer. xxxi. 33. Both are, indeed, divine operations, concurring in their effects, but still the former is external, and the latter internal. The apostle Paul alludes to this distinction where he says, “Ye are manifestly declared to be the epistle of Christ, ministered by us, written not with ink, but with the Spirit of the living God; not in tables of stone, but in fleshly tables of the heart,” 2 Cor. iii. 3. Though Christ’s words are spirit and life, and though the gospel is itself the ministration of the Spirit, yet it is a fact that the outward administration of it proves ineffectual to many who enjoy every natural and outward advantage that might be supposed favourable to it; and therefore its success must be owing, not to any natural difference among men,

but to the internal energy of the Spirit of God, and to this the scripture constantly ascribes it.

The word of God also distinguishes the regenerating and sanctifying operations of the Spirit under consideration, from the extraordinary and miraculous gifts which attended the first publication of the gospel, and served to confirm it. These extraordinary gifts were conferred only upon some, and that for the benefit of others, 1 Cor. xii. 7, 28, 29, 30; chap. xiv. 12, 22. They were to cease when they had gained their end, 1 Cor. xiii. 8. Some were possessed of them who do not appear to have been regenerated, Matt. vii. 22, 23; and this the apostle also supposeth, 1 Cor. xiii. 1, 2.—Whereas the regenerating and sanctifying influences of the Spirit are *common* to all the children of God, and essential to their being real Christians; “for if any man have not the Spirit of Christ, he is none of his,” Rom. viii. 9. These influences are absolutely necessary to their eternal happiness; for “except a man be born of the Spirit he cannot enter into the kingdom of God,” John iii. 5, and “without holiness no man shall see the Lord,” Heb. xii. 14, for they are chosen to salvation “through sanctification of the Spirit,” 2 Thess. ii. 13. Again these divine operations have not ceased, like the extraordinary gifts; for the Holy Spirit is promised to abide in the church throughout all ages, Isaiah lix. 21; John xiv. 16; and this is also imported in the Lord’s dwelling in them, and walking in them, 2 Cor. vi. 16, and in Christ’s promise of being with them always, even unto the end of the world, Matt. xxviii. 20. It is clear, therefore, that the divine influences pleaded for are *ordinary* and *common* to all real believers, though they are *peculiar* to them.

The operations under consideration are *supernatural*, i. e. they exceed the mere influence of means, or the natural energy of second causes. So inveterate and deeply rooted is the moral disorder of human nature, that no principle inherent in man, no power within the compass of any of the established laws of nature, nor even the outward proposal of the most powerful motives of revelation itself, can radically rectify it. Hence the necessity of supernatural operations. But these operations, though supernatural, have no tendency

to reverse, derange, or supersede any of that order, or of those laws which God has originally established in nature: On the contrary, they operate agreeably to the true nature of things, by causing men in some measure to perceive things as they are, and to be affected and influenced by them as they ought; and as a sensible and pious writer observes, they “re-establish and promote the most important use and efficacy of natural causes, which is their subserviency to the knowledge and love of God in the hearts of rational creatures. They rescue our faculties from the most unnatural abuse and perversion of them. By subduing depravity, they restore the primitive and original rectitude of our nature. They re-establish a blessed order and harmony in the inward principles of action, namely, the inclinations and affections of the heart. They render them suitable to the nature of things, proportioned in the main to the worth of their objects (the heart being chiefly attached to the chief good) and subservient to the true perfection of our nature, and the end of our being.”*

Lastly, The divine operations pleaded for are *efficacious*, i. e. they infallibly produce the effects intended, and obtain their end. Many who admit the inward operations of the Spirit deny their infallible efficacy. They think the Spirit assists men in turning to God by working in them good impressions, and motions which have a tendency that way; but that men are always so far left to themselves that they may resist these good impressions, and continue as void of faith and holiness as ever. It is admitted that there may be many good impressions which are not effectual, and which men too often resist; and that even in those who are truly converted, there is some principle of resistance still remaining, though not predominant. But to affirm that divine influence gives the soul a power or ability to turn unto God, but does not effectually determine or incline the will, is a contradiction; for as the will has no intrinsic power to incline or determine itself, but as it is moved and governed by motives presented to the view of the mind; so the soul has no power whatever to turn unto God farther than the will is deter-

* Mr. M'Laurin's Essay on the scripture doctrine of divine grace.

mined or inclined to do so, by some consideration or other. The scriptures always represent the regenerating and sanctifying influences of the Spirit as exerted upon the heart, which includes not only the understanding but the will and affections, or the prevalent inclinations and dispositions of the soul. To take away the heart of stone, is to remove the obstinate resistance of the heart to the will of God; and to give a new heart, and put a new spirit within men, is not only to enlighten the understanding, (though that is the beginning of the work,) but also to produce prevalent holy inclinations and dispositions of heart. The same thing is intended by putting his law in their inward parts, and writing it in their hearts; for the sum of God's law, as it respects the heart, is to love God supremely, and our neighbour as ourselves. So God is said to *circumcise* men's hearts to love him, to *incline* their hearts to his testimonies, and to work in them to *will* and to do of his good pleasure. Such expressions evidently import, that divine operations are exerted upon the inmost springs and movements of the soul; that they overcome the natural resistance of the heart by inclining and determining the will, and so are of invincible efficacy to produce the effects intended. Indeed it must be so; for they are the working of God's mighty power in pursuance of his determinate purpose, which nothing can frustrate, Eph. i. 19; 2 Thess. ii. 13, 14.

SECTION III.

THE NECESSITY OF THE SPIRIT'S AGENCY IN REGENERATION AND SANCTIFICATION.

Several things have already been noticed which clearly prove divine operations to be necessary, and which, with some additional considerations, shall occupy this section.

1. All the passages in the word of God which ascribe regeneration and sanctification in all its parts to the Holy Spirit, clearly testify that his agency is absolutely necessary to produce these effects. If the natural influence of second causes had been sufficient for this purpose, then the super-

natural influence of the Holy Spirit would have been altogether needless, consequently withheld ; for to suppose divine interposition without admitting it to be necessary to obtain the end in view, is to impeach the wisdom of God. No reason can be assigned why the supernatural influences of the Spirit are exerted, but that they are necessary to produce the effects intended by them, and which the Scripture ascribes to them.

2. The passages which contain promises of the Spirit, and such as encourage us to pray for his influences, together with the scripture examples of such prayers, all concur to prove not only that the agency of the Holy Spirit is absolutely necessary, but that we should be fully convinced of this, and deeply sensible of our need of his divine influences ; for without this we cannot have faith in these promises, nor be sincere and earnest in our prayers for the Spirit.

3. That the regenerating and sanctifying operations of the Spirit are necessary, is clear from the scripture account of the *depravity* of human nature. Notwithstanding all that remains in natural men of the light of nature and reason, their *judgment* is blind to the things of God, and destitute of spiritual discernment, 1 Cor. ii. 14, and their will is obstinately averse from true holiness, and strongly inclined to the opposite : hence they are represented as “ alienated from the life of God through the ignorance that is in them, because of the blindness of their hearts,” Eph. iv. 18. The law of God, which is the standard of holiness, requires that we should love the Lord our God with all our heart, soul, strength and mind, and our neighbour as ourselves, Matt. xxii. 37—41. But instead of loving God supremely, men are represented as “ enemies to him in their minds by wicked works,” Col. i. 21 ; “ because the carnal mind is enmity against God ; for it is not subject to the law of God, neither indeed can be,” Rom. viii. 7. And instead of loving their neighbour as themselves, they are described as “ hateful and hating one another,” Tit. iii. 3. From which it appears that mankind are not merely incidental and occasional transgressors, by particular acts of sin, but that they are sinful and depraved in the habitual state of their minds, the governing principles and dispositions of their hearts being totally

and constantly opposite to the law of God, which is holy, just, and good. This scripture account of the matter is abundantly confirmed by the history of all ages and nations, as well as by observation and experience, and acknowledged upon the whole even by mere heathens.* No effectual remedy within the compass of nature has ever yet been found out for this malady ; no outward reformation of conduct, however good in itself, goes to the bottom of this evil. The disorder, though not essential to human nature, is yet hereditary, inveterate, and as it were constitutional ; and this makes the agency of the Holy Spirit absolutely necessary to evercome and remove it. All, therefore, who deny this must have a very superficial notion of human depravity, and very little knowledge of mankind or their own hearts.

4. The scripture account of the *greatness* and *excellency* of the *change* produced in regeneration and sanctification demonstrates that it is a divine work, and that the Spirit's agency is necessary to effect it. To set this argument in a proper light, it will be necessary to distinguish a true and saving change from the various resemblances of it with which many deceive themselves. There are many who have not only a decent outward regularity of conduct, in observing the external duties of religion and morality, but also some common internal impressions, emotions, and affections, which, though in their own nature good, and even necessary, fall essentially short of a radical change, and may be found, in different degrees, in hearts void of sincere love to God ; such as convictions of sin, fear of future punishment, a general desire of escaping it and of obtaining eternal happiness, and of the divine favour as the means of that happiness.

There may be some resemblances of *repentance* in fear, remorse, and sorrow of mind occasioned by sin, as in Cain, Judas, Felix, &c., but a mere principle of self-love will make a man dread the consequences of sin, while he has prevalent inclinations to sin itself. There is a difference between mere fear and sorrow on account of sin, and a prevalent hatred of

* Such as Plato, Socrates, Seneca, Plutarch, Juvenal, &c. The philosophers acknowledged that it was *con-natural* to men to *sin*.

it—between hatred of sin itself, and mere hatred of its consequences—between that sorrow for sin which flows from the love of God and of holiness, and that which flows from an inferior principle. Men may have even an aversion to some kinds of sin because they interfere with others, or because they do not suit their natural constitutions, propensities, tempers, habits, age, worldly interests, &c. while they do not hate *all sin* universally, consequently hate *no sin* as such, or from a proper principle.

There may also be some resemblances of *faith* in Christ. It is said that many of the Jews believed in his name, to whom he would not commit himself, because he knew all men, John ii. 24. Others are said to believe on him, who discovered that they were insensible of their bondage to sin, chap. viii. 30—34. Simon Magus is also said to believe, while he thought that the gift of God might be purchased with money, Acts viii. 13, 20; and those represented by the rocky ground are said to believe for a while, but in time of temptation to fall away, Luke viii. 13. From these passages it is evident that men may give some general assent to the truth of the gospel, while they labour under essential mistakes as to its import and leading design; for he who received seed into good ground is distinguished from such by his *understanding* the word, Matt. xiii. 23. So that whatever appearances of faith there may be in false professors, they have not the same perception of the truth, nor that persuasion of it upon its proper evidence which real believers have. They have not the same realizing view of the importance, supreme excellence and suitableness of the gospel salvation to their lost condition as sinners; nor do they properly discern the glory of the divine perfections shining forth in it, 2 Cor. iv. 6.

There may likewise be some resemblances of love to God. The stony ground hearers received the word with joy, Luke viii. 13; and as the gospel abounds with motives to love God, this joy in receiving it has some resemblance of that holy affection; yet it appears to be only a temporary glow of affection, arising from partial views, and which has no deep root or ascendancy in the heart. Men who have no sincere love to God, may yet have some delight in contemplating his

perfections. The natural desire of knowledge in some minds is much gratified in contemplating whatever is great, wonderful, and sublime in nature, and no wonder there should be some gratification of this kind in contemplating its great Author. There may be a desire after the approbation and favour of God, as knowing this to be necessary to happiness, and this natural desire may influence men to various endeavours in the use of means to obtain that object, while they may be without any real love to the moral character of God and his law, or to that holiness which is essential to their true happiness. This was the case with the young rich man in the gospel; he had an earnest desire after eternal life, and anxiously inquired what he should do to inherit it; yet, notwithstanding this earnest desire and anxiety, he soon discovered that he preferred his worldly possessions to the will of God and the enjoyment of eternal happiness, Mark x. 17—23. A desire after the true happiness of heaven implies love to God, because that happiness consists in the enjoyment of him, which none can desire, or, in the nature of things relish and enjoy, without loving him: but there are many who desire heaven according to their own gross notions of it, who have no divine love, nor any desire after the enjoyment of God himself as their chief happiness, and so cannot say with the Psalmist, “Whom have I in heaven but thee? and there is none upon earth that I desire besides thee,” Psal. lxxiii. 25. There is a wide difference between such resemblances of divine love, and loving God with all the heart, soul, strength, and mind, which implies that all the ingredients of the most perfect love should unite in the highest degree in that holy affection; such as a supreme esteem of his perfections—the most grateful sense of his benefits, especially in redemption—a desire of his favour arising from an esteem of his character—of conformity to him in his moral perfections, and of the enjoyment of him as our chief good. This will exclude such affections as are *directly contrary* to divine love, and moderate those which are *different* from it, that they may be duly subordinate and subservient to it.

These things serve to show, that real religion is a very different thing from what many imagine it to be. The

greatness of the change which takes place upon men in their regeneration and sanctification is held forth in scripture in the most emphatic language. They are said to be quickened from death in trespasses and sins, Eph. ii. 1, to be born again of the Spirit, John iii. 5. God is said to take away the stony heart, and to give them a heart of flesh, a new heart and a new spirit; to put his Spirit within them, and cause them to walk in his statutes, Ezek. xxxvi. 26, 27,—to circumcise their hearts to love him with all their heart, Deut. xxx. 6, and to put his fear in their hearts, that they should not depart from him, Jer. xxxii. 40. In short, it is represented as a new creation, in which old things are passed away, and all things are become new, 2 Cor. v. 17, and as an entire new man which after the image of God is created in righteousness and true holiness, Eph. iv. 24; Col. iii. 10. No expressions can be devised to set the greatness of this change in a stronger light. They represent it as a radical, universal, prevalent, and permanent change, and so demonstrate that the agency of the Holy Spirit, to which it is always ascribed, is absolutely necessary to produce it.

5. The inward operation of the Holy Spirit is absolutely necessary to regeneration and true holiness, because without this the outward means of salvation would be, and always have been, ineffectual.

By the outward means are chiefly intended the word of God contained in the scriptures, as administered either by reading or preaching, together with such events and circumstances in providence, as have a tendency to excite serious attention to it. When we say all these means are ineffectual of themselves, no disparagement of the word of God is hereby intended. The gospel is termed the “ministration of the Spirit which giveth life,” as contrasted with that other part of the word of God, which is termed “the letter that killeth,” 2 Cor. iii. 6—11. But the word of God is nowhere called a *dead letter*, otherwise it could neither kill nor make alive. On the contrary, it is said to be “living and powerful,” Heb. iv. 12. It is the most suitable and powerful means to operate upon the human heart that can be conceived. Its truths are the most important and interesting, its evidence the most clear and convincing, and its motives to holiness

the most weighty and forcible that possibly can be proposed to the human mind; so that all who have access to the word of God must undoubtedly be without excuse if it has not its proper effect upon them. But all that can be said of the outward means, as to their natural fitness, and the intrinsic power of the motives to holiness, serves only to demonstrate the strength of human depravity which resists and defeats their influence, and consequently to prove the necessity of the supernatural energy of the Spirit to overcome that resistance, and to give the word its proper effect.

The word of God itself clearly teacheth, that all outward means are ineffectual without the internal agency of the Holy Spirit. Our Lord says, "No man can come to me, except the Father who hath sent me draw him," John vi. 44. This drawing (as has been already observed) is explained to be divine teaching, ver. 45, but not merely the outward teaching of the word; for those who were then hearing him enjoyed that from his own mouth, without being effectually drawn by it so as to come to him, *i. e.* to believe on him. This drawing of the Father, therefore, must signify the inward influence of the Spirit accompanying the word, making it to be understood and believed: and as this proves that faith is the gift of God; so it also proves that the word preached will not profit unless it be mixed with faith in them that hear it. The apostle Paul says to the church of the Thessalonians, "Our gospel came not to you in word only, but also in power, and in the Holy Spirit, and in much assurance," 1 Thess. i. 5. Though *power* here should intend miracles, yet the addition of the *Holy Spirit* must signify his inward energy upon their minds making them to receive the word with much assurance, so as to produce the effects mentioned in the succeeding verses; for many saw the miracles on whom the word had no such effects. This imports, that if the gospel had come to them *in word only*, or in mere outward administration without the Spirit, it would have been as ineffectual to them as it was to many others who heard it as well as they did. To the church at Corinth he says, "I have planted, and Apollos watered; but God gave the increase," 1 Cor. iii. 6. Here the outward means were used by Paul and Apollos to the best advantage, but the

success is ascribed entirely to God ; and this he would have to be particularly noticed, for he adds, "So then, neither is he that planteth any thing, neither he that watereth; but God that giveth the increase," ver. 7. The might ascribed to the gospel in subduing the opposition of the human heart, he resolves into the power of God himself; "The weapons of our warfare are not carnal, but mighty THROUGH GOD, to the pulling down of strong holds," &c. 2 Cor. x. 4.

Lest any should think that the success of the gospel was owing to the eminent qualifications of the instruments employed in publishing it, such as their learning, wisdom, eloquence, and powers of persuasion; the apostle Paul, in name of himself and fellow-labourers, disclaims the use of these things, and gives this reason for it, "That your faith should not stand in the wisdom of men, but in the power of God," 1 Cor. ii. 1—6. Speaking of the effects of their ministry, he asks, "Who is sufficient for these things?" and he denies that they had any sufficiency of themselves to preach the gospel with effect, "Not that we are sufficient of ourselves to think any thing as of ourselves; but our sufficiency is of God," 2 Cor. ii. 14—17; ch. iii. 5. Nay, he shows that God had purposely chosen such weak, mean, and despised instruments to preach the gospel, for this very end, viz. "that the excellency of the power may be of God, and not of us," 1 Cor. i. 26—30; 2 Cor. iv. 7, *i. e.* that the power which supported them in the discharge of their office, and which made their labours effectual for the illumination and conversion of sinners, might the more conspicuously appear to be of God, and not of themselves.

As to the dispensations and events in providence which have a tendency to suggest serious reflection, and enforce a compliance with the will of God, such is the depravity of human nature, that they are generally perverted to a very opposite purpose. The goodness, forbearance, and long-suffering of God, which in their own nature are suited to excite gratitude, and lead to repentance, are often abused as an encouragement to harden the heart, and to persevere in rebellion against him, Rom. ii. 4, 5. Solomon observes, that "because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in

them to do evil," Eccl. viii. 11. With regard to afflicting dispensations which have a tendency to awaken convictions of sin, and humble men under the mighty hand of God, they are often made the occasion of murmuring and repining against him.

These observations upon the inefficacy of external means are sufficiently confirmed both by scripture history and experience. God delivered the lively oracles to old Israel—displayed his miraculous works before their eyes and in their behalf; he also wooed them by his mercies, awed them by his threatenings, encouraged them by his promises, and chastised them by his judgments; yet, though he thus plied them with every motive that was suited to work upon their gratitude, their hopes, or their fears, they still remained a stiff-necked and disobedient people, as their conduct in the wilderness, and their succeeding history abundantly testify. Last of all, he sent his Son unto them, who published in their hearing the glad tidings of salvation, confirmed his mission and doctrine by numberless miracles done in their sight, and empowered his apostles to do the same. What could have been done more for them in regard of outward means? Yet the depravity of their hearts was proof against them all. Nor were they singular in this, for the same observations will apply to the greater part of those who hear the gospel at this day. These things plainly demonstrate that something more is necessary to the conversion of men than the outward means of salvation.

SECTION IV.

SOME OBJECTIONS ANSWERED.

1. Many object to the supernatural influences of the Spirit from deistical principles. They deny that the Deity performs any supernatural operations, because they think this would be to reverse or derange the order he hath established both in the material and intellectual world. They imagine that every thing happens by the mere natural efficacy of second causes, operating according to uniform general established laws, and so consider all supernatural operations as

unsuitable or contrary to the original constitution of things, and as superseding the established connection between causes and their effects.

There is, indeed, a beautiful established order in the material world, and in the adjustment of every part of it, as well in relation to the whole as to its own particular end; and it is our duty to contemplate and admire the wisdom, power, and goodness of God, so conspicuously displayed in the works of his hands. But to limit or bind down the operations of the Deity to the laws he hath established in nature, or to suppose that he produces no effects above the natural power of second causes, is not only an unfounded irrational supposition, but of exceeding bad influence as to natural religion itself: For as it lessens our ideas of the influence of providence, and of God's moral government of the world, so it discourages our dependence upon him as rational creatures, and our applications to him for what we need. It is a notion much the same with the old heathen fate, and tends directly to atheism. But, in answer to the objection, let it be observed, that though the supernatural operations we plead for exceed the mere influence of second causes, yet they do not supersede or render them useless; on the contrary, they concur with these causes in producing their best effects, so as to attain their highest ends. Far less do they reverse or interfere with the original order established in nature, unless we suppose that human depravity is part of that order, which would be to contradict the plainest principles of reason and common sense. Though the moral depravity of man has, in a sense, become natural to him, yet it is not agreeable to the original constitution or law of his nature, but is a most unnatural disorder in the intellectual and moral world. It has in it the greatest contrariety to the moral character of God and his holy law; the greatest incongruity and unsuitableness to our relation and obligations to him as our Creator, Supreme Governor, Preserver, and Benefactor; and in its very nature is altogether inconsistent with our own true happiness: so that it is the most *unnatural* and monstrous thing that can be conceived. Now, if it be allowed that those things are the most *natural* which agree best with the original nature, reason and constitution of

things, then it follows that the supernatural influences of the Holy Spirit, in rectifying the moral disorders of the human soul, are so far from reversing or deranging the true order of nature, that they, on the contrary, re-establish and promote it, as has already been noticed.

2. A similar objection to the above is made by some who profess to believe divine revelation. They maintain that all those scripture passages which ascribe men's regeneration and sanctification to God, or to the agency of his Holy Spirit, mean nothing more than the mere influence of the outward means or second causes which God hath appointed for that end. "If (say they) all the effects produced in the natural world, by the general established laws of nature, are in Scripture ascribed to God, because he is the original Author of nature and of its laws, why may not all the good effects of his word be ascribed to him for the same reason, without supposing any immediate divine interposition?"

Though the Scriptures ascribe to God the effects produced through the instrumentality of second causes, yet not merely for this reason, because he is the original Author of nature and of its laws; but chiefly because he is the supreme Governor both of the material and moral world, directing, disposing or overruling all second causes, according to their respective natures, to fulfil his holy, wise, just, and good purposes; for he "worketh all things," in the most free manner, "after the counsel of his own will," Eph. i. 11; Dan. iv. 35. There is an evident difference between God's creating, or even simply upholding all things, and his governing them. We are told that God rested from all his works of creation on the seventh day, Gen. ii. 3, yet our Lord justifies himself in performing a miracle on that day by this argument, "My Father worketh HITHERTO, and I work," John v. 17. This imports a continued operation of the Deity in preserving and governing all things, and includes, at least, occasional interpositions above the natural course and power of second causes, though these interpositions may be so connected with such causes as not to strike us so forcibly as miracles performed under other circumstances. Christ performed a most remarkable miracle when he made the winds and the sea obey him, Matt. viii. 27: yet the Scripture does

not speak of it as any thing uncommon in the divine administration, that God should make "Fire and hail, snow, vapour and stormy wind fulfil his word," or execute his particular designs, Psal. cxlviii. 8. Nor is the world of waters less under his management and control; he "rules the raging of the sea; when the waves thereof arise, he stilleth them," Psal. lxxxix. 9. He causes the motions and influences of the elements to dispense his mercies, or to execute his judgments, Psal. cvii. He also overrules the determinations and actions of free agents, however wicked their intentions, to subserve his own most holy, just and good designs, see Gen. i. 20; Psal. lxxvi. 10; Isa. x.; Acts ii. 23; and for the same end, he often frustrates the most likely means, and the best concerted schemes of human wisdom, while he sometimes uses the most unpromising means and instruments to produce effects of the greatest importance, Job v. 12, 13; Psal. xxxiii. 10, 16, 17; 1 Cor. i. 27, 28. These things cannot be resolved into the mere natural influence of second causes, acting uniformly according to general established laws; for though second causes are employed in the divine administration, yet the immediate agency of the First Cause is necessary not only to uphold them in their operations, but also so to time, combine, direct, and overrule these operations in all their variety, as to make them concur in promoting the particular purposes intended.

If divine interposition be necessary on many occasions, in the administration of providence, it must be much more so in the dispensation of grace, where all the means and second causes, however fit and necessary in their place, are insufficient of themselves to rectify the disorders, or overcome the depravity of the human heart. Nay, though it were supposed, that no immediate divine interposition were necessary to produce any other effects whatever, but those ascribed to divine grace, yet such is the important difference between these and all other effects, that it will sufficiently account for a difference in the manner of producing them, and afford an answer to all objections on this head. All the good effects of God's word are ascribed to him, not merely because he is the original author of that word, it being given by supernatural inspiration; but chiefly, because he makes

it produce these good effects through the supernatural influences of the Holy Spirit. These good effects are sometimes attributed to the word, and at other times to the Spirit of God; but we have no more reason to conclude from this, that the word produces them without the Spirit, than that the Spirit produces them without the word. The scripture itself declares, that, without divine agency, the outward administration of the word is ineffectual, John vi. 44; 1 Cor. iii. 6, 7. And both scripture and experience demonstrate, that it actually proves so to many who hear it under every favourable circumstance. To what shall we ascribe the good effects of the word upon some, while it makes no effectual impression upon others who enjoy equal, perhaps superior, advantages? Not surely to any natural goodness in the former more than in the latter. All are naturally possessed of such a degree of depravity as will defeat the influence of outward means: and as this sufficiently accounts for men's resisting the evidence and motives of the gospel; so nothing short of a supernatural influence, overcoming that resistance, can account for the saving effects of the word upon any; and to this the word itself always ascribes its success, as has already been abundantly shown.

3. Another objection against this doctrine is, "That if men cannot repent and believe the gospel without the influences of the Holy Spirit, then all who are not favoured with these influences must be excusable in their impenitence and unbelief."

This is the very objection which is brought against the doctrine of divine sovereignty, and which the apostle terms a replying against God, Rom. ix. 18, 19, 20. The scriptures clearly declare both man's inability and inexcusableness. With regard to man's *inability*, our Lord says to the Jews, "How can ye believe, who receive honour one of another, and seek not the honour that cometh from God only?" John v. 44. "No man can come to me, except the Father who hath sent me draw him," chap. vi. 44. "No man can come unto me, except it were given unto him of my Father," ver. 65. The apostle says, "The natural man receiveth not the things of the Spirit of God; for they are foolishness unto him; neither can he know them, because they are spiritually

discerned," 1 Cor. ii. 14. "The carnal mind is not subject to the law of God, neither indeed can be," Rom. viii. 7. But this inability is not of a *natural* but *moral* kind, *i. e.* it does not arise from a defect of mental faculties, bodily powers, or external advantages, but from wilful ignorance, and the want of a proper disposition of mind to use our natural ability, and improve our advantages aright. It is therefore a *vicious* and *culpable* inability. Our Lord asks the Jews, "Why do ye not understand my speech?" and gives this reason for it, "even because ye cannot hear my word," John viii. 43, *i. e.* cannot endure my doctrine. Their love of worldly honour and the applause of men is given as another reason why they could not believe in him, chap. v. 44. Had their ignorance and unbelief been occasioned by any defect in their natural powers, or the want of the means of instruction, they would have been excusable; so our Lord declares, "If ye were blind, ye should have no sin," chap. ix. 41. Again, he says, "If I had not come, and spoken unto them, they had not had sin;—If I had not done among them the works which none other man did, they had not had sin:" But having declared the gospel to them, and confirmed his doctrine by miracles, he left them entirely without excuse in their infidelity; and therefore he says, "but now have they no cloak (or excuse) for their sin," while he traces their unbelief unto their HATRED both of him and his Father, John xv. 22, 24. This was the nature of their inability to believe and repent, as he also shows in these words, "And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil. For every one that doth evil hateth the light, neither cometh to the light, lest his deeds should be re-proved," chap. iii. 19, 20. This kind of inability is evidently wilful and vicious, and therefore culpable and inexcusable. Every man's conscience, upon the least reflection, must tell him so; and if ever he come to be duly sensible of, and humbled on that account, he will be so far from excusing himself upon the score of such inability, that he will confess it as his guilt, take the blame entirely to himself, justify God and his holy law, and implore the influences of his Holy

Spirit to create a clean heart, and renew a right spirit within him.

4. It will, perhaps, be further objected, "That the doctrine of the supernatural agency of the Holy Spirit, as it makes us distrust our own ability, and lessens our dependence upon the means, so it must discourage our endeavours in the use of them, and tend to promote sloth and indolence."

It is admitted that mistaken views of this doctrine may have such a tendency. The best things have been often abused and perverted to very bad purposes. This, however, is not the native effect of the doctrine when properly understood, but the very reverse. Those who have a proper view of the extent and spirituality of the divine law, and are duly sensible of the depravity of their own heart, had they nothing else to depend upon for the attainment of true holiness but their own endeavours in the use of outward means, would soon sink under discouragements and despondency from repeated disappointments, notwithstanding all their resolutions and endeavours. Now, as nothing can be a greater discouragement to diligence than despair of success, so the only preservative against this is the prospect of those powerful and supernatural aids of the Holy Spirit, which God hath promised to them that ask him, and by which alone they can surmount all difficulties. The promises of supernatural assistance, while they lay a foundation for our dependence upon God, they at the same time encourage diligence in the use of means, and discourage the contrary. To be strong in the Lord, and in the power of his might, is the only way to be diligent, courageous, and successful in the Christian warfare, Eph. vi. 10—20.—Paul encourages the saints at Philippi to work out their own salvation with fear and trembling, by this argument, "For it is God who worketh in you both to will and to do of his good pleasure," Phil. ii. 12, 13; from which it is evident that he did not consider the doctrine of supernatural divine agency as an encouragement to sloth, but the contrary, for he uses it as an encouraging motive to persevere in diligence. To argue that because God worketh in us both to will and to do, therefore we have no occasion to work any thing ourselves, is the same as to

argue, that since God makes us both willing and active, therefore we need to be neither, which is a contradiction.

5. It has been objected by some, "That though the Scriptures speak much of the work of the Spirit, yet they also inform us that the nature of his work is to guide men into all the truth concerning Christ, but that he does not speak of himself, John xvi. 13, *i. e.* of his own work upon the souls of men; for that would only tend to draw them off from Christ to establish their own righteousness, or to place their hopes upon some inward work upon their hearts, instead of the work which Christ hath finished upon the cross; and that, therefore, the internal operations of the Holy Spirit ought to be very sparingly, if at all, insisted on."

This objection involves a contradiction in it; for while it admits that the Scriptures speak much of the work of the Spirit, it denies that the Spirit speaks any thing of his own work upon the souls of men: so that there is no possible way of reconciling this, but by denying either that the Spirit exerts any influence upon the soul, or that the scriptures we have adduced to prove that point are the words of the Holy Spirit.

It must also be observed that the objection is grounded on a mistaken view of our Lord's words. When he says that the Spirit "shall not speak of (Gr. *ἀπὸ*, *from*) himself, but what he shall hear that shall he speak," he does not mean that the Spirit was not to speak any thing of, or concerning his own work on the souls of men, but that he should not, like a false spirit, speak from his own private motion, but speak only what he should hear or be commissioned to reveal: And this is what Christ says of his own doctrine, "I have not spoken of myself"—"the words that I speak unto you, I speak not of (Gr. *from*) myself," John xii. 49, chap. xiv. 10, yet we know that he spoke much concerning himself and his work. So that this passage gives no countenance to the objection.

It is asserted, That this doctrine tends to draw men off from Christ and the work which he finished on the cross, to place their hopes upon some inward work of the Spirit upon their hearts. But as the work of the Spirit upon the heart cannot possibly have this effect, so neither can it be the

natural and necessary tendency of the scripture doctrine concerning it, if rightly understood. Yet this part of the objection suggests a most useful and important caution, which ought to be duly attended to. Many have an idea that the work of the Spirit upon the heart is something separate or abstract from the influence of the gospel. Such a mistaken view of the matter must, indeed, have a tendency to lead men off from Christ, to make them undervalue the gospel testimony concerning him, and to place their hopes upon some other ground than the foundation which God hath laid in Zion. But the work of the Spirit, which we have all along pleaded for, must have the very opposite tendency; for as it is the work of the Spirit to testify of Christ, to glorify him, to receive of his and show it to his people, and to guide them into all the truth concerning him as revealed in the gospel, John xv. 26, chap. xvi. 13—16, so his work upon the heart must lead directly to Christ, because it consists in bringing the truth concerning him into view—in making that to be understood, believed, and loved, and in causing it to produce all its sanctifying and saving effects.

On the other hand, those who insist much upon this objection, had need to consider well by what principle they are influenced. Some may wish to be freed from the guilt and punishment of their sins, who are not very solicitous about deliverance from sin itself. They may seem very zealous for the righteousness of Christ, and oppose it on all occasions to its sanctifying effects by the Spirit upon the heart, from a real dislike of true holiness, which is an essential part of salvation by Christ, and without which no man shall see the Lord. This principle has led some to deny that sanctification is any evidence of justification, and to represent it as self-righteous to try our state by the fruits of the Spirit, or the effects of the gospel upon our hearts and lives, as the Scriptures direct. And though some of the people of God, who have a real love of holiness, may have embraced such a sentiment in speculation, yet it is not the less dangerous in its tendency, but must produce pernicious effects wherever it operates.

SECTION V.

THE INFLUENCE WHICH A BELIEF OF THE FOREGOING DOCTRINE MUST
HAVE UPON VITAL AND PRACTICAL RELIGION.

None of the truths of the Christian religion are merely of a speculative nature. They have all a tendency, as indeed they are all designed, not only to inform the judgment, but to purify the heart, and influence the practice. The doctrine we have been considering, must, if really believed, have a direct tendency to produce these good effects: For,

1. It is a doctrine which tends to humble and bring down the natural pride of the human heart. Nothing is more opposite to the spirit of true religion, or more hateful in the sight of God, than pride, self-sufficiency, and self-dependence. It is this temper of mind which hinders men from submitting to the righteousness of God in justifying sinners freely through the atonement: and all reasonings against the supernatural agency of the Spirit, in regeneration and sanctification, may be traced to the same source. For the amount of the whole is this, that man as a rational and moral free agent, is possessed of a sufficient power within himself to produce these effects without any supernatural aid. But when once a man is convinced of the deeply-rooted depravity of human nature, and finds that all his own resolutions and efforts in the use of the most suitable means (however necessary in their place) are not sufficient to overcome it, or to produce true holiness, without the supernatural agency of the Holy Spirit, such a conviction must have a tendency to make him renounce all confidence in his own abilities, to keep him from an undue dependence even upon the appointed means, and to direct his views immediately to God himself as the cause of all the saving benefit which he expects from them.

2. A firm belief of this doctrine is essential to a life of faith, and to an habitual, immediate dependence upon God for those divine influences which are necessary to the mortification of sin, and to the existence, continuance, and vigour of spiritual life in the soul. The word of God not only holds forth redemption through the death and resurrection of Christ, but also the application of that redemption, by the

enlightening, sanctifying, quickening, and comforting influences of the Holy Spirit. On this head we have already seen that it contains many great and precious promises, and in such a rich variety as to suit our every need, as fallen, weak, and depraved creatures. Now to what purpose are such promises made? Is it not that they may be believed, and that we may rely upon God for their accomplishment? But it is evident that those who deny* the supernatural influences of the Spirit can have no faith in these promises, nor depend upon God for any influence beyond the natural energy of means or second causes.

3. This doctrine tends to promote a spirit of devotion, and to encourage a continued application to God by prayer for all those supernatural influences and divine aids of the Holy Spirit which we stand in need of. The Scripture abounds with exhortations to frequency, fervency, and perseverance in prayer, and encourages us to this duty by the doctrine of Christ's merits and mediation as the successful way of access to the Father; by the promises of hearing our prayers put up in his name, and of conferring upon us all spiritual blessings for his sake, and particularly that he will give the Holy Spirit to them who ask him. By such encouragements believers are induced to come with holy boldness to the throne of grace, that they may obtain mercy, and find grace to help in time of need. In this way they draw near to God, and pour out their hearts before him; and he often vouchsafes them such spiritual communications of light, life, strength, and consolation as serve to quell their fears, strengthen their faith and hope, and draw forth every devout affection into the most lively exercise. On the other hand, those who have no faith in the supernatural influences of the Holy Spirit, or in the promises respecting them, but place all their dependence on the means, and on their own abilities and exertions in the use of them, such persons must be destitute of the spirit of prayer. Whatever discouragements and difficulties they may have to encounter, they cannot, consistently with their principles, look up to God for his direction and assistance, or apply to him for divine aid to support under trials, resist temptations, subdue corruptions, or to purify their affections, nor can they consistently pray

that the means may be blessed for these purposes. Indeed all who either neglect the duties of devotion, or content themselves with a cold, formal, and lifeless performance of them, if the cause were duly searched into, it would be found, whatever they may pretend, to be chiefly owing to the want or weakness of faith in the supernatural influences of the Holy Spirit, and in the divine promises respecting them.

4. This doctrine, if believed, must encourage and animate our diligence in the use of the means of grace, and in every other duty. A just sense of our own inability to rectify the moral disorders of our nature, to withstand temptations, or to perform any duty from a right principle, would make us despair of success, consequently give up all endeavours, were it not for the encouraging prospect of supernatural aid. This raises us above all such discouragements as would slacken our diligence, and leads us to trust in God for strength to perform our duty aright, for success in the use of the means he hath appointed, and for grace to help in time of need. The apostle Paul had the deepest and most humbling sense both of his own unworthiness and insufficiency, 1 Tim. i. 15; 2 Cor. iii. 5. Yet he was not discouraged; for while he gloried in the cross of Christ as the sole ground of his acceptance with God, he gloried also in his own infirmities, that the power of Christ might rest upon him, and be made perfect in his weakness, so that he could say, "When I am weak, then am I strong," 2 Cor. xii. 9, 10—"I can do all things through Christ who strengtheneth me," Philip. iv. 13. The powerful motive of the love of Christ constraining him, and the firm confidence he had in divine assistance, raised him above himself, and made him courageous, active, and diligent in the work of the Lord, in the midst of much opposition and persecution. Having set the example of Christ before the Philippian, he exhorts them to persevere in working out their own salvation with fear and trembling, by this encouraging argument, "For it is God who worketh in you both to will and to do of his good pleasure," Philip. ii. 13. And that the Ephesians might be courageous, active, and successful in the Christian warfare, he exhorts them to "be strong in the Lord, and in the power of his might," Eph. vi. 10.

5. This doctrine will lead us to ascribe all the glory of our salvation to the sovereign free grace of God, and not to any natural power or goodness in us whereby we have made ourselves fit objects of the divine favour. It will lead us to acknowledge that we are indebted to God, not only for sending his Son into the world to redeem us, and for giving us his word to instruct us, but also for the effectual influences of his Holy Spirit, to bring us to the faith, love, and enjoyment of the truth—to make us grow in grace—to support and strengthen us under every trial and conflict—and to keep us through faith unto final salvation. And as it is the declared design of God, in the salvation of guilty sinners, to display the exceeding riches of his grace in his kindness toward us through Christ, Eph. ii. 7, and that we should be to the praise of his glory, so it corresponds with this great design, that we should recognise his grace as well in the application as execution of redemption, and gratefully ascribe to him the praise and glory of both.

Thus it appears that the scripture doctrine concerning the supernatural influences of the Holy Spirit is not only an article of the Christian faith, but that our belief of it is essential to a life of faith—to encourage our trust in God, and our continued applications to him by prayer—to raise us above discouragements, and animate us to diligence in the way of duty—and to lead us to ascribe the glory of all our salvation, first and last, to sovereign, free, and efficacious divine grace.

A DISSERTATION

CONCERNING

THE END FOR WHICH GOD CREATED THE WORLD.

BY JONATHAN EDWARDS, A.M.

PRESIDENT OF THE COLLEGE OF NEW JERSEY.

PREFATORY NOTICE.

JONATHAN EDWARDS the Father,—the Theologian of his country and age—was born in Windsor, Connecticut, in 1703. He studied at Yale College, of which his grandson Dr. Dwight was afterwards the President, and took his degree as B.A. in the sixteenth year of his age. He was distinguished by his proficiency in every department of academical study, but from a very early period Morals and Theology were his favourite pursuits. Having been licensed to preach, he, at the request of some ministers in New England, appointed to act for the Presbyterians in New York, went to that city in 1722, and preached with much acceptance for nearly a year. Finding, however, that he could not with satisfaction settle among them, he returned to his father's house, and closely applied himself to study. In 1723 he was admitted to the degree of M.A. After declining various invitations to settle as a pastor, he was chosen tutor of Yale College in 1724, which office he filled for two years. In 1726 he settled at Northampton as colleague to his aged grandfather, the Rev. Mr. Stoddart. In the pastorship of this church he continued useful and happy in no ordinary degree, till, in consequence of his wishing to introduce more scriptural terms of admission to communion, bitter controversies arose, terminating in a great alienation of affection on the part of the members. A connexion so pleasant to the minister and so advantageous to the people was dissolved in 1750. Under this perhaps severest of pastoral trials Mr. E. discovered remarkable calmness and fortitude. In 1751 he accepted an invitation to become Indian missionary at the town of Stockbridge, Massachusetts, and for six years discharged his duties to the satisfaction of all concerned. In the year 1757, on a vacancy taking place in the presidency of the college of New Jersey, he

was called to occupy that honourable station. In the following year he was inducted into his new office, but had scarcely entered on its duties when the smallpox, which he had hitherto escaped, became prevalent in New Jersey, and it was thought prudent that he should submit to inoculation, which had been lately introduced, and was practised with much success in that neighbourhood. The disease, after proceeding favourably for some time, assumed a malignant form, and terminated in his death in March 1758, in the fifty-fifth year of his age. The fullest view of the life, character, and writings of this truly illustrious man is to be found in the Memoir of him by his great grandson, the Rev. Sereno Dwight, D.D.

Jonathan Edwards stands in the very highest rank of Philosophers and Theologians. "His power of subtile argument," says Sir James Mackintosh, "was perhaps unmatched, certainly unsurpassed among men"—and it is justly remarked by Professor Spalding in his masterly "History of English Literature," that "perhaps no process of metaphysical and psychological reasoning has ever had a wider or more commanding influence than his celebrated treatise 'On the Will;' and his works 'On Religious Affections,' and 'On the Nature of Virtue,' entitle him to be enrolled with distinction among the cultivators of ethical science." As a Theologian he along with Augustine and Calvin, stand apart, not indeed on the same elevation, but far above any other Theologian, in the strict meaning of that word, that I could name. The holiness of his character was as remarkable as the subtilty of his intellect. "Never," as Dr. Chalmers says, "was there a happier combination of great power with great piety; and were it not for the higher examples and the surpassing volume wherewith heaven has directly furnished us, I would hold it the brightest eulogy both on the character and the genius of any clergyman, that he copied the virtues and had imbibed the theology of Edwards."

There is perhaps none of Edwards' works in which the characteristics of his mind are more palpably evident than in the tract which follows, "On the End for which God Created the World." The dissertation, though a posthumous publication, was "designed," as the editor Dr. Erskine tells us, "for the public view." It would be difficult to find any where more important truth and closer reasoning expressed in fewer or plainer words. It is pre-eminently worthy of the study of Students of Theology.

A DISSERTATION

CONCERNING

THE END FOR WHICH GOD CREATED THE WORLD.



INTRODUCTION.

CONTAINING EXPLANATIONS OF TERMS AND GENERAL POSITIONS.

To avoid all confusion in our inquiries and reasonings concerning the end for which God created the world a distinction should be observed between the chief end for which an agent or efficient exerts any act, and performs any work, and the ultimate end. These two phrases are not always precisely of the same signification: and though the *chief* end be always an *ultimate* end, yet every ultimate end is not always a chief end.

A chief end is opposite to an inferior end: An ultimate end is opposite to a subordinate end. A subordinate end is something that an agent seeks and aims at in what he does; but yet does not seek it, or regard it at all upon its own account, but wholly on the account of a further end, or in order to some other thing, which it is considered as a means of. Thus when a man that goes a journey to obtain a medicine to cure him of some disease, and restore his health, —the obtaining that medicine is his subordinate end; because it is not an end that he seeks for itself, or values at all upon its own account; but wholly as a means of a further end, *viz.* his health: Separate the medicine from that further

end, and it is esteemed good for nothing; nor is it at all desired.

An ultimate end is that which the agent seeks in what he does, for its own sake. That he has respect to, as what he loves, values and takes pleasure in on its own account, and not merely as a means of a further end. As when a man loves the taste of some particular sort of fruit, and is at pains and cost to obtain it, for the sake of the pleasure of that taste which he values upon its own account, as he loves his own pleasure; and not merely for the sake of any other good, which he supposes his enjoying that pleasure will be the means of.

Some ends are subordinate ends, not only as they are subordinated to an ultimate end; but also to another end that is itself but a subordinate end. Yea, there may be a succession or chain of many subordinate ends, one dependent on another,—one sought for another. The first for the next; and that for the sake of the next to that,—and so on in a long series, before you come to any thing that the agent aims at, and seeks for its own sake.—As when a man sells a garment to get money—to buy tools—to till his land—to obtain a crop—to supply him with food—to gratify the appetite. And he seeks to gratify his appetite, on its own account, as what is grateful in itself. Here the end of his selling his garment is to get money; but getting money is only a subordinate end. It is not only subordinate to the last end, his gratifying his appetite, but to a nearer end, *viz.* his buying husbandry tools; and his obtaining these is only a subordinate end, being only for the sake of tilling land. And the tillage of land is an end not sought on its own account, but for the sake of the crop to be produced. And the crop produced is not an ultimate end, or an end sought for itself, but only for the sake of making bread. And the having bread, is not sought on its own account, but for the sake of gratifying the appetite.

Here the gratifying the appetite is called the ultimate end; because it is the last in the chain where a man's aim and pursuit stops and rests, obtaining in that the thing finally aimed at. So whenever a man comes to that in which his desire terminates and rests, it being something valued on its

own account, then he comes to an ultimate end, let the chain be longer or shorter; yea, if there be but one link or one step that he takes before he comes to this end. As when a man that loves honey puts it into his mouth, for the sake of the pleasure of the taste, without aiming at any thing further. So that an end which an agent has in view, may be both his immediate and his ultimate end; his next and his last end. That end which is sought for the sake of itself, and not for the sake of a further end, is an ultimate end; it is ultimate or last, as it has no other beyond it, for whose sake it is, it being for the sake of itself: So that here the aim of the agent stops and rests, (without going further,) being come to the good which he esteems a recompence of its pursuit for its own value.

Here it is to be noted, that a thing sought may have the nature of an ultimate, and also of a subordinate end; as it may be sought partly on its own account, and partly for the sake of a further end. Thus a man, in what he does, may seek the love and respect of a particular person, partly on its own account, because it is in itself agreeable to men to be the objects of others' esteem and love; and partly, because he hopes, through the friendship of that person, to have his assistance in other affairs; and so to be put under advantage for the obtaining further ends.

A chief end, or highest end, which is opposite not properly to a subordinate end, but to an inferior end, is something diverse from an ultimate end. The chief end is an end that is most valued; and therefore most sought after by the agent in what he does. It is evident, that to be an end more valued than another end, is not exactly the same thing as to be an end valued ultimately, or for its own sake. This will appear, if it be considered,

1. That two different ends may be both ultimate ends, and yet not be chief ends. They may be both valued for their own sake, and both sought in the same work or acts, and yet one valued more highly, and sought more than another. Thus a man may go a journey to obtain two different benefits or enjoyments, both which may be agreeable to him in themselves considered, and so both may be what he values on their own account, and seeks for their own

sake; and yet one may be much more agreceable than the other; and so be what he sets his heart chiefly upon, and seeks most after in his going a journey. Thus a man may go a journey partly to obtain the possession and enjoyment of a bride that is very dear to him, and partly to gratify his curiosity in looking in a telescope, or some new-invented and extraordinary optic glass. Both may be ends he seeks in his journey, and the one not properly subordinate or in order to another. One may not depend on another; and therefore both may be ultimate ends: but yet the obtaining his beloved bride may be his chief end, and the benefit of the optic glass his inferior end. The former may be what he sets his heart vastly most upon; and so be properly the chief end of his journey.

2. An ultimate end is not always the chief end, because some subordinate ends may be more valued and sought after than some ultimate ends. Thus, for instance, a man may aim at these two things in his going a journey; one may be to visit his friends, and another to receive a great estate, or a large sum of money, that lies ready for him at the place to which he is going. The latter, viz. his receiving the sum of money, may be but a subordinate end: He may not value the silver and gold on their own account, but only for the pleasure, gratifications, and honour; that is the ultimate end, and not the money, which is valued only as a means of the other. But yet the obtaining the money may be what is more valued, and so an higher end of his journey than the pleasure of seeing his friends; though the latter is what is valued on its own account, and so is an ultimate end.

But here several things may be noted:

First, That when it is said that some subordinate ends may be more valued than some ultimate ends, it is not supposed that ever a subordinate end is more valued than that ultimate end or ends to which it is subordinate; because a subordinate end has no value, but what it derives from its ultimate end: For that reason it is called a subordinate end, because it is valued and sought not for its own sake, or its own value, but only in subordination to a further end, or for the sake of the ultimate end, that it is in order to. But yet a subordinate end may be valued more than some other

ultimate end that it is not subordinate to, but is independent of it, and does not belong to that series or chain of ends. Thus, for instance, if a man goes a journey to receive a sum of money; not at all as an ultimate end, or because he has any value for the silver and gold for their own sake, but only for the value of the pleasure and honour that the money may be a means of;—in this case it is impossible that the subordinate end, viz. his having the money, should be more valued by him than the pleasure and honour for which he values it. It would be absurd to suppose that he values the means more than the end, when he has no value for the means, but for the sake of the end of which it is the means: but yet he may value the money, though but a subordinate end, more than some other ultimate end to which it is not subordinate, and with which it has no connection. For instance, more than the comfort of a friendly visit, which was one end of his journey.

Secondly, Not only is a subordinate end never superior to that ultimate end to which it is subordinate; but the ultimate end is always (not only equal but) superior to its subordinate end, and more valued by the agent; unless it be when the ultimate end entirely depends on the subordinate: So that he has no other means by which to obtain his last end, and also is looked upon as certainly connected with it,—then the subordinate end may be as much valued as the last end; because the last end, in such a case does altogether depend upon, and is wholly and certainly conveyed by it. As for instance, if a pregnant woman has a peculiar appetite to a certain rare fruit that is to be found only in the garden of a particular friend of hers, at a distance; and she goes a journey to go to her friend's house or garden, to obtain that fruit—the ultimate end of her journey is to gratify that strong appetite: the obtaining that fruit, is the subordinate end of it. If she looks upon it, that the appetite can be gratified by no other means than the obtaining that fruit, and that it will certainly be gratified if she obtains it, then she will value the fruit as much as she values the gratification of her appetite. But otherwise, it will not be so. If she be doubtful whether that fruit will satisfy her craving, then she will not value it equally with the gratification of

her appetite itself; or if there be some other fruit that she knows of, that will gratify her desire, at least in part, which she can obtain without such inconvenience or trouble, as shall countervail the gratification; which is in effect frustrating her of her last end, because her last end is the pleasure of gratifying her appetite, without any trouble that shall countervail, and in effect destroy it; or if it be so, that her appetite cannot be gratified without this fruit, nor yet with it alone, without something else to be compounded with it, —then her value of her last end will be divided between these several ingredients as so many subordinates, and no one alone will be equally valued with the last end.

Hence it rarely happens among mankind, that a subordinate end is equally valued with its last end; because the obtaining of a last end rarely depends on one single, uncompounded means, and is infallibly connected with that means: therefore men's last ends are commonly their highest ends.

Thirdly, If any being has but one ultimate end, in all that he does, and there be a great variety of operations, his last end may justly be looked upon as his *supreme* end: for in such a case, every other end but that one, is an end to that end; and therefore no other end can be superior to it. Because, as was observed before, a subordinate end is never more valued than the end to which it is subordinate.

Moreover, the subordinate effects, events, or things brought to pass, which all are means of this end, all uniting to contribute their share towards the obtaining the one last end, are very various; and therefore, by what has been now observed, the ultimate end of all must be valued more than any one of the particular means. This seems to be the case with the works of God, as may more fully appear in the sequel.

From what has been said, to explain what is intended by an ultimate end, the following things may be observed concerning ultimate ends in the sense explained.

Fourthly, Whatsoever any agent has in view in any thing he does, which he loves, or which is an immediate gratification of any appetite or inclination of nature; and is agreeable to him in itself, and not merely for the sake of something else, is regarded by that agent as his last end. The same

may be said of avoiding of that which is in itself painful or disagreeable: for the avoiding of what is disagreeable is agreeable. This will be evident to any bearing in mind the meaning of the terms. By last end being meant, that which is regarded and sought by an agent, as agreeable or desirable for its own sake; a subordinate, that which is sought only for the sake of something else.

Fifthly, From hence it will follow, that, if an agent in his works has in view more things than one that will be brought to pass by what he does, that are agreeable to him, considered in themselves, or what he loves and delights in on their own account,—then he must have more things than one that he regards as his last ends in what he does. But if there be but one thing that an agent seeks, as the consequence of what he does that is agreeable to him, on its own account, then there can be but one last end which he has in all his actions and operations.

But only here a distinction must be observed of things which may be said to be agreeable to an agent, in themselves considered in two senses. (1.) What is in itself grateful to an agent, and valued and loved on its own account, *simply* and *absolutely* considered, and is so universally and originally antecedent to, and *independent* of all conditions, or any supposition of particular cases and circumstances. And, (2.) What may be said to be in itself agreeable to an agent, *hypothetically* and consequentially; or, on supposition or condition of such and such circumstances, or on the happening of such a particular case. Thus, for instance, a man may originally love society. An inclination to society may be implanted in his very nature; and society may be agreeable to him antecedent to all presupposed cases and circumstances; and this may cause him to seek a family. And the comfort of society may be originally his last end, in seeking a family. But after he has a family, peace, good order, and mutual justice and friendship in his family, may be agreeable to him, and what he delights in for their own sake; and therefore these things may be his last end in many things he does in the government and regulation of his family. But they were not his original end with respect to his family. The justice and peace of a family was not properly his last

end before he had a family, that induced him to seek a family, but consequentially. And the case being put of his having a family, then these things wherein the good order and beauty of a family consist, become his last end in many things he does in such circumstances. In like manner we must suppose that God, before he created the world, had some good in view, as a consequence of the world's existence, that was originally agreeable to him in itself considered, that inclined him to create the world, or bring the universe, with various intelligent creatures into existence, in such a manner as he created it. But after the world was created, and such and such intelligent creatures actually had existence, in such and such circumstances, then a wise, just regulation of them was agreeable to God, in itself considered. And God's love of justice, and hatred of injustice, would be sufficient in such a case to induce God to deal justly with his creatures, and to prevent all injustice in him towards them. But yet there is no necessity of supposing, that God's love of doing justly to intelligent beings, and hatred of the contrary, was what originally induced God to create the world, and make intelligent beings; and so to order the occasion of doing either justly or unjustly. The justice of God's nature makes a just regulation agreeable, and the contrary disagreeable, as there is occasion, the subject being supposed, and the occasion given: but we must suppose something else that should incline him to create the subjects, or order the occasion.

So that perfection of God which we call his faithfulness, or his inclination to fulfil his promises to his creatures, could not properly be what moved him to create the world; nor could such a fulfilment of his promises to his creatures be his last end in giving the creatures being. But yet after the world is created, after intelligent creatures are made, and God has bound himself by promise to them, then that disposition, which is called his faithfulness, may move him in his providential disposals towards them; and this may be the end of many of God's works of providence, even the exercise of his faithfulness in fulfilling his promises, and may be in the lower sense his last end; because faithfulness and truth must be supposed to be what is in itself amiable to

God, and what he delights in for its own sake. Thus God may have ends of particular works of providence, which are ultimate ends in a lower sense, which were not ultimate ends of the creation.

So that here we have two sorts of ultimate ends; one of which may be called an original and independent ultimate end; the other consequential and dependent; for it is evident, the latter sort are truly of the nature of ultimate ends; because, though their being agreeable to the agent, or the agent's desire of them, be consequential on the existence, or supposition of proper subjects and occasion, yet the subject and occasion being supposed, they are agreeable and amiable in themselves. We may suppose, that to a righteous Being, the doing justice between two parties, with whom he is concerned, is agreeable in itself, and is loved for its own sake, and not merely for the sake of some other end: and yet we may suppose, that a desire of doing justice between two parties, may be consequential on the being of those parties, and the occasion given.

Therefore I make a distinction between an end that in this manner is *consequential*, and a *subordinate* end.

It may be observed, that when I speak of God's ultimate end in the creation of the world, in the following discourse, I commonly mean in that highest sense, viz. the original ultimate end.

Sixthly, It may be further observed, that the original ultimate end or ends of the creation of the world is, *alone*, that which induces God to give the occasion for consequential ends, by the first creation of the world, and the original disposal of it. And the more original the end is, the more extensive and universal it is. That which God had primarily in view in creating, and the original ordination of the world, must be constantly kept in view, and have a governing influence in all God's works, or with respect to everything that he does towards his creatures. And therefore,

Seventhly, If we use the phrase ultimate end in this highest sense, then the same that is God's ultimate end in creating the world, if we suppose but one such end, must be what he makes his ultimate aim in all his works, in everything he does

either in creation or providence. But we must suppose, that in the use which God puts the creatures to that he hath made, he must evermore have a regard to the end for which he has made them. But if we take *ultimate end* in the other lower sense, God may sometimes have regard to those things as ultimate ends, in particular works of providence, which could not in any proper sense be his last end in creating the world.

Eighthly, On the other hand, whatever appears to be God's ultimate end in any sense, of his works of providence in general, that must be the ultimate end of the work of creation itself. For though it be so that God may act for an end that is an ultimate end in a lower sense, in some of his works of providence, which is not the ultimate end of the creation of the world, yet this doth not take place with regard to the works of providence in general. But we may justly look upon whatsoever has the nature of an ultimate end of God's works of providence in general, that the same is also an ultimate end of the creation of the world; for God's works of providence in general are the same with the general use that he puts the world to that he has made. And we may well argue from what we see of the general use which God makes of the world to the general end for which he designed the world. Though there may be some things that are ends of particular works of providence, that were not the last end of the creation, which are in themselves grateful to God in such particular emergent circumstances, and so are last ends in an inferior sense; this is only in certain cases, or particular occasions. But if they are last ends of God's proceedings in the use of the world in general, this shows that his making them last ends does not depend on particular cases and circumstances, but the nature of things in general, and his general design in the being and constitution of the universe.

Ninthly, If there be but one thing that is originally, and independent on any future supposed cases, agreeable to God, to be obtained by the creation of the world, then there can be but one last end of God's work, in this highest sense: but if there are various things, properly diverse one from another, that are absolutely and independently on the sup-

position of any future given cases, agreeable to the divine Being, which are actually obtained by the creation of the world, then there were several ultimate ends of the creation in that highest sense.

CHAPTER I.

WHEREIN IS CONSIDERED, WHAT REASON TEACHES CONCERNING THIS AFFAIR.

SECTION I.

SOME THINGS OBSERVED IN GENERAL, WHICH REASON DICTATES.

Having observed these things which are proper to be taken notice of, to prevent confusion in discourses on this subject, I now proceed to consider what *may*, and what may *not*, be supposed to be God's ultimate end in the creation of the world.

And, in the *first* place, I would observe some things which reason seems to dictate in this matter. Indeed this affair seems properly to be an affair of divine revelation. In order to be determined what was aimed at, or designed, in the creating of the astonishing fabric of the universe which we behold, it becomes us to attend to, and rely on, what he has told us who was the Architect that built it. He best knows his own heart, and what his own ends and designs were in the wonderful works which he has wrought. Nor is it to be supposed that mankind, who, while destitute of revelation, by the utmost improvements of their own reason, and advances in science and philosophy, could come to no clear and established determination who the author of the world was, would ever have obtained any tolerable settled judgment of the end which the author of it proposed to himself in so vast, complicated, and wonderful a work of his hands. And though it be true that the revelation which God has given to men, which has been in the world, as a light shining in a dark place, has been the occasion of great improvement of

their faculties, has taught men how to use their reason ; (in which regard, notwithstanding the nobleness and excellency of the faculties which God had given them, they seemed to be in themselves almost hopeless;)—and though mankind now, through the long continual assistance they have had by this divine light, have come to attainments in the habitual exercise of reason, which are far beyond what otherwise they would have arrived to ; yet I confess it would be relying too much on reason, to determine the affair of God's last end in the creation of the world only by our own reason, or without being herein principally guided by divine revelation, since God has given a revelation containing instructions concerning this matter. Nevertheless, as in the disputes and wranglings which have been about this matter, those objections, which have chiefly been made use of against what I think the Scriptures have truly revealed, have been from the pretended dictates of reason,—I would, in the first place, soberly consider in a few things, what seems rational to be supposed concerning this affair ; and then proceed to consider what light divine revelation gives us in it.

As to the first of these, viz. what seems in itself rational to be supposed concerning this matter, I think the following things appear to be the dictates of reason :

1. That no notion of God's last end in the creation of the world is agreeable to reason, which would truly imply or infer any indigence, insufficiency, and mutability in God ; or any dependence of the Creator on the creature for any part of his perfection or happiness. Because it is evident, by both scripture and reason, that God is infinitely, eternally, unchangeably, and independently glorious and happy ; that he stands in no need of, cannot be profited by, or receive anything from the creature ; or be truly hurt, or be the subject of any sufferings or *impair* of his glory and felicity from any other being. I need not stand to produce the proofs of God's being such a one, it being so universally allowed and maintained by such as call themselves Christians.—The notion of God's creating the world in order to receive anything properly from the creature, is not only contrary to the nature of God, but inconsistent with the notion of creation ; which implies a being's receiving its ex-

istence, and all that belongs to its being, out of nothing. And this implies the most perfect, absolute, and universal derivation and dependence. Now, if the creature receives its all from God entirely and perfectly, how is it possible that it should have any thing to add to God, to make him in any respect more than he was before, and so the Creator become dependent on the creature?

2. Whatsoever is good and valuable in itself, is worthy that God should value for itself, and on its own account; or which is the same thing, value it with an ultimate value or respect. It is therefore worthy to be ultimately sought by God, or made the last end of his action and operation, if it be a thing of such a nature as to be properly capable of being attained in any divine operation. For it may be supposed that some things, which are valuable and excellent in themselves, are not properly capable of being attained in any divine operation; because they do not remain to be attained; but their existence in all possible respects must be conceived of as prior to any divine operation. Thus God's existence and infinite perfection, though infinitely valuable in themselves, and infinitely valued by God, yet cannot be supposed to be the end of any divine operation. For we cannot conceive of them as in any respect consequent on any works of God; but whatever is in itself valuable, absolutely so, and that is capable of being sought and attained, is worthy to be made a last end of the divine operation. Therefore,

3. Whatever that be which is in itself most valuable, and was so originally, prior to the creation of the world, and which is attainable by the creation, if there be any thing which was superior in value to all others, *that* must be worthy to be God's last end in the creation, and also worthy to be his highest end.—In consequence of this it will follow,

4. That if God himself be in any respect properly capable of being his own end in the creation of the world, then it is reasonable to suppose that he had respect to *himself* as his last and highest end in this work; because he is worthy in himself to be so, being infinitely the greatest and best of beings. All things else, with regard to worthiness, importance, and excellence, are perfectly as nothing in comparison of him. And therefore, if God esteems, values, and has re-

spect to things according to their nature and proportions, he must necessarily have the greatest respect to himself. It would be against the perfection of his nature, his wisdom, holiness, and perfect rectitude, whereby he is disposed to do every thing that is fit to be done, to suppose otherwise. At least a great part of the moral rectitude of the heart of God, whereby he is disposed to everything that is fit, suitable, and amiable in itself, consists in his having infinitely the highest regard to that which is in itself infinitely highest and best: yea it is in this that it seems chiefly to consist.—The moral rectitude of God's heart must consist in a proper and due respect of his heart to things that are objects of moral respect; that is, to intelligent beings capable of moral actions and relations. And therefore it must chiefly consist in giving due respect to that Being to whom most is due; yea, infinitely most, and in effect all. For God is infinitely the most worthy of regard. The worthiness of others is as nothing to his; so that to him belongs all possible respect. To him belongs the whole of the respect that any moral agent, either God, or any intelligent being is capable of. To him belongs all the heart. Therefore, if moral rectitude of heart consists in paying the respect or regard of the heart which is due, or which fitness and suitableness requires, fitness requires infinitely the greatest regard to be paid to God; and the denying supreme regard here would be a conduct infinitely the most unfit. Therefore a proper regard to this Being is what the fitness of regard does infinitely most consist in. Hence it will follow—that *the moral rectitude and fitness of the disposition, inclination, or affection of God's heart, does chiefly consist in a respect or regard to himself, infinitely above his regard to all other beings*; or, in other words, his holiness consists in this.

And if it be thus fit that God should have a supreme regard to himself, then it is fit that this supreme regard should appear in those things by which he makes himself known, or by his *word* and *works*, i. e. in what he says, and in what he does. If it be an infinitely amiable thing in God that he should have a supreme regard to himself, then it is an amiable thing that he should act as having a chief regard to himself; or act in such a manner, as to show that he has

such a regard; that what is highest in God's heart, may be highest in his actions and conduct. And if it was God's intention, as there is great reason to think it was, that his works should exhibit an image of himself their author, that it might brightly appear by his works what manner of being he is, and afford a proper representation of his divine excellencies, and especially his *moral* excellence, consisting in the *disposition of his heart*; then it is reasonable to suppose that his works are so wrought as to show this supreme respect to himself, wherein his moral excellency does primarily consist.

When we are considering with ourselves, what would be most fit and proper for God to have a chief respect to, in his proceedings in general, with regard to the universality of things, it may help us to judge of the matter with the greater ease and satisfaction, to consider what we can suppose would be judged and determined by some third being of perfect wisdom and rectitude, neither the Creator nor one of the creatures, that should be perfectly indifferent and disinterested. Or if we make the supposition, that wisdom itself, or infinitely wise justice and rectitude, were a distinct disinterested person, whose office it was to determine how things shall be most fitly and properly ordered in the whole system, or kingdom of existence, including king and subjects, God and his creatures; and upon a view of the whole, to decide what regard should prevail and govern in all proceedings. Now such a judge, in adjusting the proper measures and kinds of regard that every part of existence is to have, would weigh things in an even balance; taking care, that greater or more existence should have a greater share than less, that a greater part of the whole should be more looked at and respected, than the lesser in proportion (other things being equal) to the measure of existence,—that the more excellent should be more regarded than the less excellent:—So that the *degree of regard* should always be in a *proportion compounded* of the *proportion of existence*, and *proportion of excellence*, or according to the degree of *greatness* and *goodness*, considered conjunctly.—Such an arbiter, in considering the system of created intelligent beings by itself, would determine, that the system in general, consisting of many millions, was of greater importance, and worthy

of a greater share of regard, than only one individual. For however considerable some of the individuals might be, so that they might be much greater and better, and have a greater share of the sum total of existence and excellence than another individual, yet no one exceeds others so much as to countervail all the rest of the system. And if this judge consider not only the system of created beings, but the system of being in general, comprehending the sum total of universal existence, both Creator and creature; still every part must be considered according to its weight and importance, or the measure it has of existence and excellence. To determine, then, what proportion of regard is to be allotted to the Creator, and all his creatures taken together, both must be as it were put in the balance;—the *Supreme Being*, with all in him that is great, considerable, and excellent, is to be estimated and compared with all that is to be found in the whole creation. And according as the former is found to outweigh, in such proportion is he to have a greater share of regard. And in this case, as the whole system of created beings in comparison of the Creator, would be found as the light dust of the balance, (which is taken notice of by him that weighs,) and as nothing and vanity; so the arbiter must determine accordingly with respect to the degree in which God should be regarded by all intelligent existence, and the degree in which he should be regarded in all that is done through the whole universal system, in all actions and proceedings, determinations and effects whatever, whether creating, preserving, using, disposing, changing, or destroying. And as the Creator is infinite, and has all possible existence, perfection and excellence, so he must have all possible regard. As he is every way the first and supreme, and as his excellency is in all respects the supreme beauty and glory, the original good, and fountain of all good; so he must have in all respects the supreme regard. And as he is God over all, to whom all are properly subordinate, and on whom all depend, worthy to reign as supreme head with absolute and universal dominion; so it is fit that he should be so regarded by all, and in all proceedings and effects through the whole system; that universality of things in their whole compass and series should

look to him, and respect him in such a manner, as that respect to him should reign over all respect to other things, and that regard to creatures should universally be subordinate and subject.

When I speak of regard to be thus adjusted in the universal system, or sum total of existence, I mean the regard of the sum total; not only the regard of individual creatures, or all creatures, but of all intelligent existence, created, and uncreated. For it is fit, that the regard of the Creator should be proportioned to the worthiness of objects, as well as the regard of creatures. Thus we must conclude such an arbiter, as I have supposed would determine in this business, being about to decide how matters should proceed most fitly, properly, and according to the nature of things. He would therefore determine, that the whole universe, including all creatures, animate and inanimate, in all its actings, proceedings, revolutions, and entire series of events, should proceed from a regard and with a view to *God*, as the supreme and last end of all. That every wheel, both great and small, in all its rotations, should move with a constant invariable regard to him as the ultimate end of all; as perfectly and uniformly, as if the whole system were animated and directed by one common soul: or, as if such an arbiter as I have before supposed, one possessed of perfect wisdom and rectitude, became the common soul of the universe, and actuated and governed it in all its motions.

Thus I have gone upon the supposition of a third person, neither Creator nor creature, but a disinterested person stepping in to judge of the concerns of both, and state what is most fit and proper between them. The thing supposed is impossible; but the case is nevertheless just the same as to what is most fit and suitable in itself. For it is most certainly proper for God to act, according to the greatest *fitness*, in his proceedings, and he knows what the greatest *fitness* is, as much as if perfect rectitude were a distinct person to direct him. As therefore there is no third being, beside God and the created system, nor can be, so there is no need of any; seeing God himself is possessed of that perfect discernment and rectitude which have been supposed. It belongs to him as supreme arbiter, and to his infinite wisdom

and rectitude, to state all rules and measures of proceedings. And seeing these attributes of God are infinite, and most absolutely perfect, they are not the less fit to order and dispose, because they are in him, who is a being concerned, and not a third person that is disinterested. For being interested unfits a person to be an arbiter or judge, no otherwise than as interest tends to blind and mislead his judgment, or incline him to act contrary to it. But that God should be in danger of either, is contrary to the supposition of his being possessed of discerning and justice, absolutely perfect. And as there must be some supreme judge of fitness and propriety in the universality of things, as otherwise there could be no order nor regularity, it therefore belongs to God, whose are all things, who is perfectly fit for this office, and who alone is so, to state all things according to the most perfect fitness and rectitude, as much as if perfect rectitude were a distinct person. We may therefore be sure it is and will be done.

I should think that these things might incline us to suppose that God has not forgot himself, in the ends which he proposed in the creation of the world; but that he has so stated these ends, (however he is self-sufficient, immutable and independent,) as therein plainly to show a supreme regard to himself. Whether this can be, or whether God has done thus, must be considered afterwards, as also what may be objected against this view of things.

5. Whatsoever is good, amiable, and valuable in itself, absolutely and originally, which facts and events show that God aimed at in the creation of the world, must be supposed to be regarded, or aimed at by God *ultimately*, or as an ultimate end of creation.—For we must suppose from the perfection of God's nature, that whatsoever is valuable and amiable in itself, simply and absolutely considered, God values simply for itself; it is agreeable to him absolutely on its own account; because God's judgment and esteem are according to truth. He values and loves things accordingly, as they are worthy to be valued and loved. But if God values a thing, simply and absolutely for itself, and on its own account, then it is the ultimate object of his value; he does not value it merely for the sake of a further end to be attained by it. For to suppose that he values it only for

some further end, is in direct contradiction to the present supposition, which is, that he values it absolutely, and for itself. Hence it most clearly follows, that if that which God values ultimately, and for itself, appears in fact and experience to be what he seeks by any thing he does, he must regard it as an ultimate end. And, therefore, if he seeks it in creating the world, or any part of the world, it is an ultimate end of the work of creation. Having got thus far, we may now proceed a step farther, and assert,

6. Whatsoever thing is actually the effect or consequence of the creation of the world, which is simply and absolutely good and valuable in itself, that thing is an ultimate end of God's creating the world.—We see that it is a good that God aimed at by the creation of the world; because he has actually attained it by that means. This is an evidence that he intended to attain or aimed at it. For we may justly infer what God intends, by what he actually does; because he does nothing inadvertently, or without design. But whatever God intends to attain from a value for it; or, in other words, whatever he aims at in his actions and works, *that* he values, he seeks that thing in those acts and works. Because, for an agent to intend to attain something he values by means he uses, is the same thing as to seek it by those means. And this is the same as to make that thing his end in those means. Now, it being by the supposition what God values ultimately, it must, therefore, by the preceding position, be aimed at by God as an ultimate end of creating the world.

SECTION II.

Some further observations concerning those things which reason leads us to suppose God aimed at in the creation of the world, showing particularly what things that are absolutely good, are actually the consequence of the creation of the world.

From what was last observed, it seems to be the most proper and just way of proceeding, as we would see what light reason will give us respecting the particular end or ends God had ultimately in view in the creation of the world, to

consider what thing or things are actually the effect or consequence of the creation of the world, that are simply and originally valuable in themselves. And this is what I would directly proceed to, without entering on any tedious metaphysical inquiries, wherein fitness, amiableness, or valuable-ness consists; or what that is in the nature of some things, which is properly the foundation of a worthiness of being loved and esteemed on their own account. In this, I must at present refer what I say, to the sense and dictates of the reader's mind, on sedate and calm reflection. I proceed to observe,

1. It seems a thing in itself fit, proper, and desirable, that the glorious attributes of God, which consist in a sufficiency to certain acts and effects, should be exerted in the production of such effects, as might manifest the infinite power, wisdom, righteousness, goodness, &c., which are in God. If the world had not been created, these attributes never would have had any exercise. The power of God, which is a sufficiency in him to produce great effects, must for ever have been dormant and useless as to any effect. The divine wisdom and prudence would have had no exercise in any wise contrivance, any prudent proceeding or disposal of things; for there would have been no objects of contrivance or disposal. The same might be observed of God's justice, goodness, and truth.—Indeed God might have known as perfectly that he possessed these attributes, if they had never been exerted or expressed in any effect. But then, if the attributes which consist in a sufficiency for correspondent effects, are in themselves excellent, the exercises of them must likewise be excellent. If it be an excellent thing, that there should be a sufficiency for a certain kind of action or operation, the excellency of such a sufficiency must consist in its relation to this kind of operation or effect: but that could not be, unless the operation itself were excellent. A sufficiency for any act or work is no farther valuable than the work or effect is valuable.* As God therefore esteems these

* As we must conceive of things, the end and perfection of these attributes does as it were consist in their exercise: "The end of wisdom," says Mr. G. Tennent, in his sermon at the opening of the presby-

attributes themselves valuable, and delights in them; so it is natural to suppose that he delights in their proper exercise and expression. For the same reason that he esteems his own sufficiency wisely to contrive and dispose effects, he also will esteem the wise contrivance and disposition itself. And for the same reason, as he delights in his own disposition to do justly, and to dispose of things according to truth and just proportion; so he must delight in such a righteous disposal itself.

2. It seems to be a thing in itself fit and desirable, that the glorious perfections of God should be known, and the operations and expressions of them seen by other beings besides himself. If it be fit that God's power and wisdom, &c., should be exercised and expressed in some effects, and not lie eternally dormant, then it seems proper that these exercises should appear, and not be totally hidden and unknown. For if they are, it will be just the same as to the above purpose, as if they were not. God as perfectly knew himself and his perfections, had as perfect an idea of the exercises and effects they were sufficient for, antecedently to any such actual operations of them, as since. If, therefore, it be nevertheless a thing in itself valuable, and worthy to be desired, that these glorious perfections be actually expressed and exhibited in their correspondent effects; then it seems also, that the knowledge of these perfections, and the expressions and discoveries that are made of them, is a thing valuable in itself absolutely considered; and that it is desirable that this knowledge should exist. As God's perfections are things in themselves excellent, so the expression of them in their proper acts and fruits is excellent; and the knowledge of these excellent perfections, and of these glorious expressions of them, is an excellent thing, the existence of which is in itself valuable and desirable.—It is a thing infinitely good in itself, that God's glory should be known by

terian church of Philadelphia, "is design; the end of power is action; the end of goodness is doing good. To suppose these perfections not to be exerted, would be to represent them as insignificant. Of what use would God's wisdom be, if it had nothing to design or direct? To what purpose his almightiness, if it never brought any thing to pass? And of what avail his goodness, if it never did any good?"

a glorious society of created beings. And that there should be in them an increasing knowledge of God to all eternity, is an existence, a reality infinitely worthy to be, and worthy to be valued and regarded by him, to whom it belongs to order that to be, which, of all things possible, is fittest and best. If existence is more worthy than defect and non-entity, and if any created existence is in itself worthy to be, then knowledge or understanding is a thing worthy to be; and if any knowledge, then, the most excellent sort of knowledge, viz. that of God and his glory. The existence of the created universe consists as much in it as in anything. Yea this knowledge is one of the highest, most real and substantial parts of all created existence, most remote from non-entity and defect.

3. As it is a thing valuable and desirable in itself that God's glory should be seen and known, so when known, it seems equally reasonable and fit it should be valued and esteemed, loved and delighted in, answerably to its dignity. There is no more reason to esteem it a fit and suitable thing that God's glory should be known, or that there should be an idea in the understanding corresponding unto the glorious object, than that there should be a corresponding disposition or affection in the will. If the perfection itself be excellent, the knowledge of it is excellent, and so is the esteem and love of it excellent. And as it is fit that God should love and esteem his own excellence, it is also fit that he should value and esteem the love of his excellency. For if it becomes any being greatly to value another, then it becomes him to love to have him valued and esteemed. And if it becomes a being highly to value himself, it is fit that he should love to have himself valued and esteemed. If the idea of God's perfection in the understanding be valuable, then the love of the heart seems to be more especially valuable, as moral beauty especially consists in the disposition and affection of the heart.

4. As there is an infinite fulness of all possible good in God, a fulness of every perfection, of all excellency and beauty, and of infinite happiness,—and as this fulness is capable of communication or emanation *ad extra*; so it seems a thing amiable and valuable in itself that it should be com-

municated or flow forth ; that this infinite fountain of good should send forth abundant streams ; that this infinite fountain of light should, diffusing its excellent fulness, pour forth light all around.—And as this is in itself excellent, so a disposition to this, in the divine Being, must be looked upon as a perfection or an excellent disposition, such an emanation of good is, in some sense, a multiplication of it ; so far as the communication or external stream may be looked upon as anything besides the fountain, so far it may be looked on as an increase of good. And if the fulness of good that is in the fountain, is in itself excellent and worthy to exist, then the emanation, or that which is as it were an increase, repetition, or multiplication of it, is excellent and worthy to exist. Thus it is fit, since there is an infinite fountain of light and knowledge, that this light should shine forth in beams of communicated knowledge and understanding ; and as there is an infinite fountain of holiness, moral excellence and beauty, so it should flow out in communicated holiness.—And that as there is an infinite fulness of joy and happiness, so these should have an emanation, and become a fountain flowing out in abundant streams, as beams from the sun.

From this view, it appears in another way to be a thing in itself valuable, that there should be such things as the knowledge of God's glory in other beings, and a high esteem of it, love to it, and delight and complacence in it. This appears, I say, in another way, viz. as these things are but the emanations of God's own knowledge, holiness and joy.

Thus it appears reasonable to suppose, that it was what God had respect to as an ultimate end of his creating the world, to communicate of his own infinite fulness of good ; or rather it was his last end, that there might be a glorious and abundant emanation of his infinite fulness of good *ad extra*, or without himself, and the disposition to communicate himself, or diffuse his own FULNESS,* which we must

* I shall often use the phrase *God's fulness*, as signifying and comprehending all the good which is in God natural and moral, either excellence or happiness, partly because I know of no better phrase to

conceive of as being originally in God as a perfection of his nature, was what moved him to create the world. But here as much as possible, to avoid confusion, I observe, that there is some impropriety in saying that a disposition in God to communicate himself *to the creature*, moved him to create the world. For though the diffusive disposition in the nature of God, that moved him to create the world, doubtless inclines him to communicate himself to the creature, when the creature exists : yet this cannot be all. Because an inclination in God to communicate himself to an object, seems to presuppose the existence of the object, at least in idea. But the diffusive disposition that excited God to give creatures existence, was rather a communicative disposition in general, or a disposition in the fulness of the divinity to flow out and diffuse itself. Thus the disposition there is in the root and stock of a tree, to diffuse and send forth its sap and life, is doubtless the reason of the communication of its sap and life to its buds, leaves and fruits, after these exist. But a disposition to communicate of its life and sap to its fruits, is not so properly the cause of its producing those fruits, as its disposition to communicate itself, or diffuse its sap and life in general. Therefore to speak more strictly according to truth, we may suppose, *that a disposition in God, as an original property of his nature, to an emanation of his own infinite fulness, was what excited him to create the world ; and so that the emanation itself was aimed at by him as a last end of the creation.*

SECTION III.

Wherein it is considered how, on the supposition of God's making the fore-mentioned things his last end, he manifests a supreme and ultimate regard to himself in all his works.

In the last section I observed some things, which are actually the consequence of the creation of the world, which

be used in this general meaning, and partly, because I am led hereto by some of the inspired writers, particularly the apostle Paul. who often useth the phrase in this sense.

seem absolutely valuable in themselves, and so worthy to be made God's last end in this work. I now proceed to inquire, how God's making such things as these his last end, is consistent with his making himself his last end, or his manifesting an ultimate respect to himself in his acts and works,—because this is a thing I have observed as agreeable to the dictates of reason, that in all his proceedings he should set himself highest. Therefore I would endeavour to show, with respect to each of the forementioned things, that God, in making them his end, makes himself his end, so as in all to show a supreme and ultimate respect to himself; and how his infinite love to himself, and delight in himself, will naturally cause him to value and delight in these things: or rather how a value to these things is implied in his love to himself, or value of that infinite fulness of good that is in himself.

Now, with regard to the first of the particulars mentioned above, viz. God's regard to the exercise and expression of those attributes of his nature, in their proper operations and effects, which consist in a sufficiency for these operations, it is not hard to conceive that God's regard to himself, and value for his own perfections, should cause him to value these exercises and expressions of his perfections, and that a love to them will dispose him to love their exhibition and exertment: inasmuch as their excellency consists in their relation to use, exercise, and operation; as the excellency of wisdom consists in its relation to, and sufficiency for, wise designs and effects. God's love to himself, and his own attributes, will therefore make him delight in that which is the use, end, and operation of these attributes. If one highly esteem and delight in the virtues of a friend, as wisdom, justice, &c., that have relation to action, this will make him delight in the exercise and genuine effects of these virtues: so if God both esteem and delight in his own perfections and virtues, he cannot but value and delight in the expressions and genuine effects of them. So that in delighting in the expressions of his perfections, he manifests a delight in his own perfections themselves; or in other words, he manifests a delight in himself; and in making these expressions of his own perfections his end, *he makes himself his end.*

And with respect to the second and third particulars, the matter is no less plain. For he that loves any being, and has a disposition highly to prize, and greatly to delight in his virtues and perfections, must from the same disposition be well pleased to have his excellencies known, acknowledged, esteemed, and prized by others. He that loves and approves any being or thing, he naturally loves and approves the love and approbation of that thing, and is opposite to the disapprobation and contempt of it. Thus it is when one loves another, and highly prizes the virtues of a friend. And thus it is fit it should be, if it be fit that the other should be beloved, and his qualification prized. And therefore thus it will necessarily be, if a being loves himself and highly prizes his own excellencies; and thus it is fit it should be, if it be fit he should thus love himself, and prize his own valuable qualities,—that is, it is fit that he should take delight in his own excellencies being seen, acknowledged, esteemed, and delighted in. This is implied in a love to himself and his own perfections; and in seeking this, and making this his end, he seeks himself, and makes himself his end.

And with respect to the fourth and last particular, viz. God's being disposed to an abundant communication, and glorious emanation, of that infinite fulness of good which he possesses in himself,—as of his own knowledge, excellency, and happiness, in the manner which he does; if we thoroughly and properly consider the matter, it will appear that herein also God makes himself his end, in such a sense, as plainly to manifest and testify a supreme and ultimate regard to himself.

Merely in this disposition to diffuse himself, or to cause an emanation of his glory and fulness, which is prior to the existence of any other being, and is to be considered as the inciting cause of creation, or giving existence to other beings, God cannot so properly be said to make the creature his end as himself,—for the creature is not as yet considered as existing. This disposition or desire in God must be prior to the existence of the creature, even in intention and foresight. For it is a disposition that is the original ground of the existence of the creature; and even of the

future intended and foreseen existence of the creature.—God's love or benevolence, as it respects the creature, may be taken either in a larger or stricter sense. In a larger sense, it may signify nothing diverse from that good disposition in his nature to communicate of his own fulness in general,—as his knowledge, his holiness, and happiness,—and to give creatures existence in order to it. This may be called benevolence or love, because it is the same good disposition that is exercised in love. It is the very fountain from whence love originally proceeds, when taken in the most proper sense; and it has the same general tendency and effect in the creature's well-being. But yet this cannot have any particular present or future created existence for its object; because it is prior to any such object, and the very source of the futuration of the existence of it. Nor is it really diverse from God's love to himself; as will more clearly appear afterwards.

But God's love may be taken more strictly, for this general disposition to communicate good, as directed to particular objects. Love, in the most strict and proper sense, presupposes the existence of the object beloved, at least in idea and expectation, and represented to the mind as future. God did not love angels in the strictest sense, but in consequence of his intending to create them, and so having an idea of future existing angels. Therefore his love to them was not properly what excited him to intend to create them. Love or benevolence, strictly taken, presupposes an existing object, as much as pity a miserable suffering object.

This propensity in God to diffuse himself, may be considered as a propensity to himself diffused; or to his own glory existing in its emanation. A respect to himself, or an infinite propensity to, and delight in his own glory, is that which causes him to incline to its being abundantly diffused, and to delight in the emanation of it. Thus, that nature in a tree, by which it puts forth buds, shoots out branches, and brings forth leaves and fruit, is a disposition that terminates in its own complete self. And so the disposition in the sun to shine, or abundantly to diffuse its fulness, warmth, and brightness, is only a tendency to its own most glorious and complete state. So God looks on the communication

of himself, and the emanation of the infinite glory and good that are in himself to belong to the fulness and completeness of himself; as though he were not in his most complete and glorious state without it. Thus the church of Christ, (toward whom, and in whom are the emanations of his glory and communications of his fulness,) is called the fulness of Christ,—as though he were not in his complete state without her; as Adam was in a defective state without Eve. And the church is called the glory of Christ, as the woman is the glory of the man, 1 Cor. xi. 7.—Isa. xlv. 13, “I will place salvation in Zion, for Israel *my glory*.”*—Indeed, after the creatures are intended to be created, God may be conceived of as being moved by benevolence to these creatures, in the strictest sense, in his dealings with and works about them. His exercising his goodness, and gratifying his benevolence to them in particular, may be the spring of all God’s proceedings through the universe; as being now the determined way of gratifying his general inclination to diffuse himself. Here God’s acting for himself, or making himself his last end, and his acting for their sake, are not to be set in opposition, or to be considered as the opposite parts of a disjunction; they are rather to be considered as coinciding one with the other, and implied one in the other. But yet God is to be considered as first and original in his regard; and the creature is the object of God’s regard consequentially

* Very remarkable is that place, John xii. 23, 24, “And Jesus answered them, saying, The hour is come that the Son of man should be glorified. Verily, I say unto you, except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit.” He had respect herein to the blessed fruits of Christ’s death, in the conversion, salvation, and eternal happiness and holiness of those that should be redeemed by him. This consequence of his death, he calls his glory; and his obtaining this fruit, he calls his being glorified. As the flourishing beautiful produce of a corn of wheat sown in the ground is its glory. Without this, he is alone as Adam was before Eve was created. But from him, by his death, proceeds a glorious offspring; in which he is communicated, that is his fulness and glory; as from Adam, in his deep sleep, proceeds the woman, a beautiful companion to fill his emptiness, and relieve his solitariness. By Christ’s death, his fulness is abundantly diffused in many streams; and expressed in the beauty and glory of a great multitude of his spiritual offspring.

and by implication, as being as it were comprehended in God; as shall be more particularly observed presently.

But how God's value for and delight in the emanations of his fulness in the work of creation, argues his delight in the infinite fulness of good there is in himself, and the supreme respect and regard he has for himself; and that in making these emanations of himself his end, he does ultimately make himself his end in creation, will more clearly appear by considering more particularly the nature and circumstances of these communications of God's fulness which are made, and which we have reason either from the nature of things, or the word of God, to suppose shall be made.

One part of that divine fulness which is communicated, is the divine knowledge. That communicated knowledge, which must be supposed to pertain to God's last end in creating the world, is the creature's knowledge of him. For this is the end of all other knowledge; and even the faculty of understanding would be vain without this. And this knowledge is most properly a communication of God's infinite knowledge, which primarily consists in the knowledge of himself. God in making this his end, makes himself his end. This knowledge in the creature, is but a conformity to God. It is the image of God's own knowledge of himself. It is a participation of the same: it is as much the same as it is possible for that to be, which is infinitely less in degree,—as particular beams of the sun communicated, are the light and glory of the sun in part.

Besides God's perfections, or his glory, is the object of this knowledge, or the thing known; so that God is glorified in it, as hereby his excellency is seen. As therefore God values himself, as he delights in his own knowledge; he must delight in every thing of that nature. As he delights in his own light, he must delight in every beam of that light; and as he highly values his own excellency, he must be well pleased in having it manifested and so glorified.

Another thing wherein the emanation of divine fulness, that is and will be made in consequence of the creation of the world, is the communication of virtue and holiness to the creature. This is a communication of God's holiness; so that hereby the creature partakes of God's own moral

excellency which is properly the beauty of the divine nature. And as God delights in his own beauty, he must necessarily delight in the creature's holiness; which is a conformity to and participation of it, as truly as the brightness of a jewel, held in the sun's beams, is a participation or derivation of the sun's brightness, though immensely less in degree.—And then it must be considered wherein this holiness in the creature consists, viz. in love, which is the comprehension of all true virtue; and primarily in love to God, which is exercised in a high esteem of God, admiration of his perfections, complacency in them, and praise of them. All which things are nothing else but the heart's exalting, magnifying, or glorifying God; which, as I showed before, God necessarily approves of, and is pleased with, as he loves himself, and values the glory of his own nature.

Another part of God's fulness which he communicates, is his happiness. This happiness consists in enjoying and rejoicing in himself; and so does also the creature's happiness. It is, as has been observed of the other, a participation of what is in God; and God and his glory are the objective ground of it. The happiness of the creature consists in rejoicing in God; by which also God is magnified and exalted. Joy, or the exulting of the heart in God's glory, is one thing that belongs to praise,—so that God is all in all with respect to each part of that communication of the divine fulness which is made to the creature. What is communicated is divine, or something of God; and each communication is of that nature, that the creature to whom it is made is thereby conformed to God and united to him; and that in proportion as the communication is greater or less. And the communication itself is no other, in the very nature of it, than that wherein the very honour, exaltation, and praise of God consists.

And it is farther to be considered, that the thing which God aimed at in the creation of the world, as the end which he had ultimately in view, was that communication of himself, which he intended throughout all eternity. And if we attend to the nature and circumstances of this eternal emanation of divine good, it will more clearly show how in making this his end, God testifies a supreme regard to himself, and

makes himself his end. There are many reasons to think that what God has in view in an increasing communication of himself throughout eternity, is an increasing knowledge of God, love to him, and joy in him.—And it is to be considered that the more those divine communications increase in the creature, the more it becomes one with God ; for so much the more is it united to God in love, the heart is drawn nearer and nearer to God, and the union with him becomes more firm and close, and, at the same time, the creature becomes more and more conformed to God. The image is more and more perfect, and so the good that is in the creature comes for ever nearer and nearer to an identity with that which is in God. In the view therefore of God, who has a comprehensive prospect of the increasing union and conformity through eternity, it must be an infinitely strict and perfect nearness, conformity and oneness. For it will for ever come nearer and nearer to that strictness and perfection of union which there is between the Father and the Son : so that in the eyes of God, who perfectly sees the whole of it, in its infinite progress and increase, it must come to an eminent fulfilment of Christ's request, in John xvii. 21, 23, "That they all may be *one*, as thou Father art in me, and I in thee, that they also may be one in us ; I in them, and thou in me, that they may be made perfect in *one*." In this view, those elect creatures, which must be looked upon as the end of all the rest of the creation, considered with respect to the whole of their eternal duration, and as such made God's end, must be viewed as being, as it were, one with God. They were respected as brought home to him, united with him, centering most perfectly in him, and as it were swallowed up in him ; so that his respect to them finally coincides and becomes one and the same with respect to himself.—The interest of the creature is, as it were, God's own interest, in proportion to the degree of their relation and union to God. Thus the interest of a man's family is looked upon as the same with his own interest, because of the relation they stand in to him, his propriety in them, and their strict union with him. But consider God's elect creatures with respect to their eternal duration, so they are infinitely dearer to God than a man's family is to him.—

What has been said shows, that as all things are from God as their first cause and fountain; so all things tend to him, and in their progress come nearer and nearer to him through all eternity: which argues, that he who is their first cause is their last end.

SECTION IV.

Some objections considered, which may be made against the reasonableness of what has been said of God's making himself his last end.

Object. 1. Some may object against what has been said, as inconsistent with God's absolute independence and immutability, particularly the representation that has been made, as though God were inclined to a communication of his fulness and emanations of his own glory, as being his own most glorious and complete state. It may be thought that this does not well consist with God's being self-existent from all eternity; absolutely perfect in himself, in the possession of infinite and independent good. And that in general, to suppose that God makes himself his end, in the creation of the world, seems to suppose that he aims at some interest or happiness of his own, not easily reconcilable with his being happy, perfectly and infinitely happy in himself. If it could be supposed that God needed any thing, or that the goodness of his creatures could extend to him, or that they could be profitable to him,—it might be fit that God should make himself, and his own interest, his highest and last end in creating the world: and there would be some reason and ground for the preceding discourse. But seeing that God is above all need and all capacity of being added to and advanced, made better or happier in any respect, to what purpose should God make himself his end, or seek to advance himself in any respect by any of his works? How absurd is it to suppose that God should do such great things, with a view to obtain what he is already most perfectly possessed of, and was so from all eternity; and therefore cannot now possibly need, nor with any colour of reason be supposed to seek?

Answer 1. Many have wrong notions of God's happiness,

as resulting from his absolute self-sufficiency, independence, and immutability. Though it be true, that God's glory and happiness are in and of himself, are infinite and cannot be added to, unchangeable for the whole and every part of which he is perfectly independent of the creature; yet it does not hence follow, nor is it true, that God has no real and proper delight, pleasure or happiness, in any of his acts or communications relative to the creature, or effects he produces in them, or in anything he sees in the creature's qualifications, dispositions, actions and state. God may have a real and proper pleasure or happiness in seeing the happy state of the creature, yet this may not be different from his delight in himself—being a delight in his own infinite goodness,—or the exercise of that glorious propensity of his nature to diffuse and communicate himself, and so gratifying this inclination of his own heart.—This delight which God has in his creature's happiness, cannot properly be said to be what God receives from the creature. For it is only the effect of his own work in, and communications to, the creature, in making it, and admitting it to a participation of his fulness;—as the sun receives nothing from the jewel that receives its light, and shines only by a participation of its brightness.

With respect also to the creature's holiness, God may have a proper delight and joy in imparting this to the creature, as gratifying hereby his inclination to communicate of his own excellent fulness. God may delight with true and great pleasure in beholding that beauty which is an image and communication of his own beauty; an expression and manifestation of his own loveliness. And this is so far from being an instance of his happiness not being in and from himself, that it is an evidence that he is happy in himself, or delights and has pleasure in his own beauty. If he did not take pleasure in the expression of his own beauty it would rather be an evidence that he does not delight in his own beauty, that he hath not his happiness and enjoyment in his own beauty and perfection.—So that if we suppose God has real pleasure and happiness in the holy love and praise of the saints, as the image and communication of his own

holiness, it is not properly any pleasure distinct from the pleasure he has in himself, but is truly an instance of it.

And with respect to God's being glorified in this respect, that those perfections wherein his glory consists are exercised and expressed in their proper and corresponding effects; as his wisdom in wise designs and well-contrived works,—his power in great effects,—his justice in acts of righteousness,—his goodness in communicating happiness; and so his showing forth the glory of his own nature, in its being exercised, exhibited, communicated, known and esteemed: his having delight herein does not argue that his pleasure or happiness is not in himself, and his own glory, but the contrary. This is the necessary consequence of his delighting in the glory of his nature, that he delights in the emanation and effulgence of it.

Nor do any of these things argue any dependence in God on the creature for happiness. Though he has real pleasure in the creature's holiness and happiness, yet this is not properly any pleasure which he receives from the creature. For these things are what he gives the creature. They are wholly and entirely from him. Therefore they are nothing that they give to God by which they add to him. His rejoicing therein is rather a rejoicing in his own acts, and his own glory expressed in those acts, than a joy derived from the creature. God's joy is dependent on nothing besides his own act, which he exerts with an absolute and independent power. And yet, in some sense, it can be truly said, that God has the more delight and pleasure for the holiness and happiness of his creatures; because God would be less happy if he was less good, or if he had not that perfection of nature which consists in a propensity of nature to diffuse of his own fulness. And he would be less happy if it were possible for him to be hindered in the exercise of his goodness, and his other perfections, in their proper effects. But he has complete happiness, because he has these perfections, and cannot be hindered in exercising and displaying them in their proper effects. And this surely is not thus because he is dependent, but because he is independent on any other that should hinder him.

From this view it appears that nothing that has been said

is in the least inconsistent with those expressions in the scripture, that signify that man cannot be profitable to God, that he receives nothing of us by any of our wisdom and righteousness. For these expressions plainly mean no more than that God is absolutely independent of us; that we have nothing of our own, no stock from whence we can give to God: and that no part of his happiness originates from man.

From what has been said, it appears that the pleasure that God hath in those things which have been mentioned, is rather a pleasure in diffusing and communicating to the creature than in receiving from the creature. Surely it is no argument of indigence in God, that he is inclined to communicate of his infinite fulness. It is no argument of the emptiness or deficiency of a fountain, that it is inclined to overflow.—Another thing signified by these expressions of scripture is, that nothing that is from the creature adds to or alters God's happiness, as though it were changeable either by increase or diminution. Nor does anything that has been advanced in the least suppose or infer that it does, or is it in the least inconsistent with the eternity, and most absolute immutability of God's pleasure and happiness.—For though these communications of God, these exercises, operations, effects and expressions of his glorious perfections, which God rejoices in, are in time, yet his joy in them is without beginning or change. They were always equally present in the divine mind. He beheld them with equal clearness, certainty, and fulness, in every respect, as he doth now. They were always equally present; as with him there is no variableness or succession. He ever beheld and enjoyed them perfectly in his own independent and immutable power and will; and his view of, and joy in, them is eternally, absolutely perfect, unchangeable and independent. It cannot be added to or diminished by the power or will of any creature, nor is in the least dependent on any thing mutable or contingent.

2. If any are not satisfied with the preceding answer, but still insist on the objection, let them consider whether they can devise any other scheme of God's last end in creating the world, but what will be equally obnoxious to

this objection in its full force, if there be any force in it. For if God had any last end in creating the world, then there was something, in some respect future, that he aimed at, and designed to bring to pass by creating the world: something that was agreeable to his inclination or will: let that be his own glory, or the happiness of his creatures, or what it will. Now, if there be something that God seeks as agreeable, or grateful to him, then, in the accomplishment of it, he is gratified. If the last end which he seeks in the creation of the world, be truly a thing grateful to him, (as certainly it is, if it be truly his end and truly the object of his will,) then it is what he takes a real delight and pleasure in. But then according to the argument of the objection, how can he have any thing future to desire or seek, who is already perfectly, eternally, and immutably satisfied in himself? What can remain for him to take any delight in, or to be further gratified by, whose eternal and unchangeable delight is in himself as his own complete object of enjoyment? Thus the objector will be pressed with his own objection; let him embrace what notion he will of God's end in the creation. And I think he has no way left to answer but that which has been taken above.

It may therefore be proper here to observe, that let what will be God's last end, *that*, he must have a real and proper pleasure in,—whatever be the proper object of his will, he is gratified in. And the thing is either grateful to him in itself, or for something else for which he wills it,—and so is his further end. But whatever is God's last end, that he wills *for its own sake*, is grateful to him in itself: or which is the same thing, it is that which he truly delights in; or in which he has some degree of true and proper pleasure. Otherwise we must deny any such thing as will in God with respect to any thing brought to pass in time; and so must deny his work of creation, or any work of his providence to be truly voluntary. But we have as much reason to suppose, that God's works in creating and governing the world, are properly the fruits of his will, as of his understanding. And if there be any such thing at all, as what we mean by *acts of will* in God; then he is not indifferent whether his will be fulfilled or not. And if he is not indifferent, then he is truly

gratified and pleased in the fulfilment of his will: or, which is the same thing, he has a pleasure in it. And if he has a real pleasure in attaining his end, then the attainment of it belongs to his happiness. That in which God's delight or pleasure in any measure consists, his happiness in some measure consists in. To suppose that God has pleasure in things, that are brought to pass in time, only figuratively and metaphorically; is to suppose that he exercises will about these things, and makes them his end, only metaphorically.

3. The doctrine that makes God's creatures and not himself to be his last end, is a doctrine the farthest from having a favourable aspect on God's absolute self-sufficiency and independence. It far less agrees therewith than the doctrine against which this is objected. For we must conceive of the efficient as depending on his ultimate end. He depends on this end, in his desires, aims, actions and pursuits; so that he fails in all his desires, actions and pursuits, if he fails of his end.—Now if God himself be his last end, then in his dependence on his end, he depends on nothing but himself. If all things be of him, and to him, and he the first and the last, this shows him to be all in all.—He is all to himself. He goes not out of himself in what he seeks; but his desires and pursuits as they originate from, so they terminate in, himself; and he is dependent on none but himself in the beginning or end of any of his exercises or operations. But if not himself, but the creature, be his last end, then as he depends on his last end, he is in some sort dependent on the creature.

Object. 2. Some may object, that to suppose that God makes himself his highest and last end, is dishonourable to him; as it in effect supposes, that God does every thing from a selfish spirit. Selfishness is looked upon as mean and sordid in the creature! unbecoming and even hateful in such a worm of the dust as man. We should look upon a man as of a base and contemptible character, that should in every thing he did, be governed by selfish principles; should make his private interest his governing aim in all his conduct in life. How far then should we be from attributing any such thing to the supreme Being, the blessed and only Potentate!

Does it not become us to ascribe to him the most noble and generous dispositions; and those qualities that are the most remote from every thing that is private, narrow and sordid?

Answer 1. Such an objection must arise from a very ignorant or inconsiderate notion of the vice of selfishness, and the virtue of generosity. If by selfishness be meant, a disposition in any being to regard himself; this is no otherwise vicious or unbecoming, than as one is less than a multitude; and so the public weal is of greater value than his particular interest. Among created beings one single person must be looked upon as inconsiderable in comparison of the generality; and so his interest is of little importance compared with the interest of the whole system. Therefore in them, a disposition to prefer self, as if it were more than all, is exceeding vicious. But it is vicious on no other account, than as it is a disposition that does not agree with the nature of things; and that which is indeed the greatest good. And a disposition in any one to forego his own interest for the sake of others, is no further excellent, no further worthy the name of generosity, than it is a treating things according to their true value; a prosecuting something most worthy to be prosecuted; an expression of a disposition to prefer something to self-interest, that is indeed preferable in itself.—But if God be indeed so great, and so excellent, that all other beings are as nothing to him, and all other excellency be as nothing, and less than nothing, and vanity in comparison of his; and God be omniscient and infallible, and perfectly knows that he is infinitely the most valuable being; then it is fit that his heart should be agreeable to this, which is indeed the true nature and proportion of things, and agreeable to this infallible and all-comprehending understanding which he has of them: and that perfectly clear light in which he views him; and so it is fit and suitable that he should value himself infinitely more than his creatures.

2. In created beings, a regard to self-interest may properly be set in opposition to the public welfare; because the private interest of one person may be inconsistent with the public good: at least it may be so in the apprehension of that person. That which this person looks upon as his in-

terest, may interfere with, or oppose the general good.—Hence his private interest may be regarded and pursued in opposition to the public.—But this cannot be with respect to the supreme Being, the author and head of the whole system; on whom all absolutely depend; who is the fountain of being and good to the whole. It is more absurd to suppose that his interest should be opposite to the interest of the universal system, than that the welfare of the head, heart, and vitals of the natural body, should be opposite to the welfare of the body. And it is impossible that God, who is omniscient, should apprehend the matter thus; viz. his interest, as being inconsistent with the good and interest of the whole.

3. God's seeking himself in the creation of the world, in the manner which has been supposed, is so far from being inconsistent with the good of his creatures, or any possibility of being so; that it is a kind of regard to himself that inclines him to seek the good of his creature. It is a regard to himself that disposes him to diffuse and communicate himself. It is such a delight in his own internal fulness and glory, that disposes him to an abundant effusion and emanation of that glory. The same disposition, that inclines him to delight in his glory, causes him to delight in the exhibitions, expressions, and communications of it. This is a natural conclusion.—If there were any person of such a taste and disposition of mind, that the brightness and light of the sun seemed unlovely to him, he would be willing that the sun's brightness and light should be retained within itself. But they that delight in it, to whom it appears lovely and glorious, will esteem it an amiable and glorious thing to have it diffused and communicated through the world.

Here by the way, it may be properly considered, whether some writers are not chargeable with inconsistency in this respect, viz. that whereas they speak against the doctrine of God's making himself his own highest and last end, as though this were an ignoble selfishness in God: when indeed he only is fit to be made the highest end, by himself and all other beings; in as much as he is the highest Being, and infinitely greater and more worthy than all others.—Yet with regard to creatures, who are infinitely less worthy of

supreme and ultimate regard, they (in effect at least) suppose, that they necessarily at all times seek their own happiness, and make it their ultimate end in all, even their most virtuous actions: and that this principle, regulated by wisdom and prudence, as leading to that which is their true and highest happiness, is the foundation of all virtue, and every thing that is morally good and excellent in them.

Object. 3. To what has been supposed, that God makes himself his end in this way, viz. in seeking that his glory and excellent perfection should be known, esteemed, loved, and delighted in by his creatures, it may be objected, that this seems unworthy of God. It is considered as below a truly great man, to be much influenced in his conduct by a desire of popular applause. The notice and admiration of a gazing multitude would be esteemed but a low end, to be aimed at by prince or philosopher, in any great and noble enterprise. How much more is it unworthy the great God, to perform his magnificent works, e. g. the creation of the vast universe, out of regard to the notice and admiration of worms of the dust, that the displays of his magnificence may be gazed at, and applauded by those who are infinitely more beneath him than the meanest rabble are beneath the greatest prince or philosopher.

This objection is specious. It hath a show of argument; but it will appear to be nothing but a show, if we consider,

1. Whether or no it be not worthy of God, to regard and value what is excellent and valuable in itself; and so to take pleasure in its existence.

It seems not liable to any doubt, that there could be nothing future, or no future existence worthy to be desired or sought by God, and so worthy to be made his end, if no future existence was valuable and worthy to be brought to effect. If, when the world was not, there was any possible future thing fit and valuable in itself, I think the knowledge of God's glory, and the esteem and love of it, must be so. Understanding and will are the highest kind of created existence. And if they be valuable, it must be in their exercise. But the highest and most excellent kind of their exercise is in some actual knowledge and exercise of will.

And certainly the most excellent actual knowledge and will, that can be in the creature, is the knowledge and the love of God. And the most true excellent knowledge of God, is the knowledge of his glory or moral excellence: and the most excellent exercise of the will consists in esteem and love, and a delight in his glory.—If any created existence is in itself worthy to be, or any thing that ever was future is worthy of existence, such a communication of divine fullness, such an emanation and expression of the divine glory, was worthy of existence. But if nothing that ever was future was worthy to exist, then no future thing was worthy to be aimed at by God in creating the world. And if nothing was worthy to be aimed at in creation, then nothing was worthy to be God's end in creation.

If God's own excellency and glory is worthy to be highly valued and delighted in by him, then the value and esteem hereof by others is worthy to be regarded by him: for this is a necessary consequence. To make this plain, let it be considered how it is with regard to the excellent qualities of another. If we highly value the virtues and excellencies of a friend, in proportion as we do so, we shall approve of and like others' esteem of them; and shall disapprove and dislike the contempt of them. If these virtues are truly valuable, they are worthy that we should thus approve others' esteem, and disapprove their contempt of them.—And the case is the same with respect to any Being's own qualities or attributes. If he highly esteems them, and greatly delights in them, he will naturally and necessarily love to see esteem of them in others, and dislike their disesteem. And if the attributes are worthy to be highly esteemed by the Being who hath them, so is the esteem of them in others worthy to be proportionably approved and regarded.—I desire it may be considered, whether it be unfit that God should be displeased with contempt of himself? If not, but on the contrary it be fit and suitable that he should be displeased with this, there is the same reason that he should be pleased with the proper love, esteem and honour of himself.

The matter may be also cleared by considering what it would become us to approve of and value with respect to any public society we belong to, e. g. our nation or coun-

try. It becomes us to love our country; and therefore it becomes us to value the just honour of our country. But the same that it becomes us to value and desire for a friend, and the same that it becomes us to desire and seek for the community, the same does it become God to value and seek for himself; that is, on supposition, it becomes God to love himself as well as it does men to love a friend or the public; which I think has been before proved.—

Here are two things that ought particularly to be adverted to.—1. That in God the love of himself and the love of the public are not to be distinguished, as in man. Because God's being as it were comprehends all. His existence, being infinite, must be equivalent to universal existence. And for the same reason that public affection in the creature is fit and beautiful, God's regard to himself must be so likewise.—2. In God, the love of what is fit and decent, or the love of virtue, cannot be a distinct thing from the love of himself. Because the love of God is that wherein all virtue and holiness does primarily and chiefly consist, and God's own holiness must primarily consist in the love of himself, as was before observed. And if God's holiness consists in love to himself, then it will imply an approbation of, and pleasedness with the esteem and love of him in others. For a Being that loves himself, necessarily loves love to himself. If holiness in God consist chiefly in love to himself, holiness in the creature must chiefly consist in love to him. And if God loves holiness in himself, he must love it in the creature.

Virtue, by such of the late philosophers as seem to be in chief repute, is placed in public affection or general benevolence. And if the essence of virtue lie primarily in this, then the love of virtue itself is virtuous, no otherwise than as it is implied in, or arises from, this public affection, or extensive benevolence of mind. Because if a man truly loves the public, he necessarily loves love to the public.

Now therefore, for the same reason, if universal benevolence in the highest sense, be the same thing with benevolence to the divine Being, who is in effect universal Being, it will follow, that love to virtue itself is no otherwise virtuous, than as it is implied in or arises from love to the divine

Being. Consequently God's own love to virtue is implied in love to himself, and is virtuous no otherwise than as it arises from love to himself. So, that God's virtuous disposition, appearing in love to holiness in the creature, is to be resolved into the same thing with love to himself. And consequently, whereinsoever he makes virtue his end he makes himself his end.—In fine, God being as it were an all-comprehending Being, all his moral perfections, as his holiness, justice, grace, and benevolence, are some way or other to be resolved into a supreme and infinite regard to himself; and if so, it will be easy to suppose that it becomes him to make himself his supreme and last end in his works.

I would here observe, by the way, that if any insist that it becomes God to love and take delight in the virtue of his creatures for its own sake, in such a manner as not to love it from regard to himself; and that it supposeth too much selfishness to suppose that all God's delight in virtue is to be resolved into delight in himself: this will contradict a former objection against God's taking pleasure in communications of himself; viz. that inasmuch as God is perfectly independent and self-sufficient, therefore all his happiness and pleasure consists in the enjoyment of himself. For in the present objection, it is insisted, that it becomes God to have some pleasure, love or delight, in virtue distinct from his delight in himself. So that if the same persons make both objections, they must be inconsistent with themselves.

2. In answer to the objection we are upon; as to God's creatures, whose esteem and love he seeks, being infinitely inferior to God, as nothing and vanity,—I would observe, that it is not unworthy of God to take pleasure in that which in itself is fit and amiable, even in those that are infinitely below him. If there be infinite grace and condescension in it, yet these are not unworthy of God, but infinitely to his honour and glory.

They who insist that God's own glory was not an ultimate end of his creation of the world, but that all that he had any ultimate regard to was the happiness of his creatures; and suppose that he made his creatures, and not him-

self his last end ; do it under a colour of exalting and magnifying God's benevolence and love to his creatures.—But if his love to them be so great, and he so highly values them as to look upon them worthy to be his end in all his great works as they suppose ; they are not consistent with themselves, in supposing that God has so little value for their love and esteem. For as the nature of love, especially great love, causes him that loves to value the esteem of the person beloved ; so that God should take pleasure in the creature's just love and esteem, will follow both from God's love to himself and his love to his creatures. If he esteem and love himself, he must approve of esteem and love to himself, and disapprove the contrary. And if he loves and values the creature, he must value and take delight in their mutual love and esteem ; because he loves, not because he needs, them.

3. As to what is alleged, of its being unworthy of great men to be governed in their conduct and achievements by a regard to the applause of the populace ; I would observe, what makes their applause to be worthy of so little regard, is their ignorance, giddiness, and injustice. The applause of the multitude very frequently is not founded on any just view and understanding of things, but on humour, mistake, folly, and unreasonable affections. Such applause is truly worthy to be disregarded.—But it is not beneath a man of the greatest dignity and wisdom to value the wise and just esteem of others, however inferior to him. The contrary, instead of being an expression of greatness of mind, would show a haughty and mean spirit. It is such an esteem in his creatures only, that God hath any regard to ; for it is such an esteem only, that it is fit and amiable in itself.

Object. 4. To suppose that God makes himself his ultimate end in the creation of the world derogates from the freeness of his goodness, in his beneficence to his creatures ; and from their obligations to gratitude for the good communicated. For if God, in communicating his fulness, makes himself and not the creatures his end ; then what good he does, he does for himself and not for them ; for his own sake, and not theirs.

Answer. God and the creature in this affair of the emana-

tion of the divine fulness, are not properly set in opposition; or made the opposite parts of a disjunction. Nor ought God's glory and the creature's good, to be spoken of as if they were properly and entirely distinct, as they are in the objection. This supposeth, that God's having respect to his glory, and the communication of good to his creatures, are things altogether different: that God's communicating his fulness for himself, and his doing it for them, are things standing in a proper disjunction and opposition.—Whereas, if we were capable of having more full and perfect views of God and divine things, which are so much above us, it is probable it would appear very clear to us, that the matter is quite otherwise; and that these things, instead of appearing entirely distinct, are implied one in the other. That God in seeking his glory, therein seeks the good of his creatures: because the emanation of his glory (which he seeks and delights in, as he delights in himself and his own eternal glory) implies the communicated excellency and happiness of his creature. And that in communicating his fulness for them, he does it for himself: because their good which he seeks, is so much in union and communion with himself. God is their good. Their excellency and happiness is nothing but the emanation and expression of God's glory. God in seeking their glory and happiness, seeks himself, and in seeking himself, i. e. himself diffused and expressed, (which he delights in, as he delights in his own beauty and fulness,) he seeks their glory and happiness.

This will the better appear, if we consider the degree and manner in which he aimed at the creature's excellency and happiness in his creating the world; viz. the degree and manner of the creature's glory and happiness during the whole of the designed eternal duration of the world he was about to create: which is in greater and greater nearness and strictness of union with himself, and greater and greater communion and participation with him in his own glory and happiness, in constant progression, throughout all eternity. As the creature's good was viewed in this manner when God made the world for it, viz. with respect to the whole of the eternal duration of it, and the eternally progressive union and communion with him; so the creature must be viewed

as in infinite strict union with himself. In this view it appears, that God's respect to the creature, in the whole, unites with his respect to himself. Both regards are like two lines which seem at the beginning to be separate, but aim finally to meet in one, both being directed to the same centre.—And as to the good of the creature itself, if viewed in its whole duration, and infinite progression, it must be viewed as infinite; and so not only being some communication of God's glory, but as coming nearer and nearer to the same thing in its infinite fulness. The nearer any thing comes to infinite, the nearer it comes to an identity with God. And if any good, as viewed by God, is beheld as infinite, it cannot be viewed as a distinct thing from God's own infinite glory.

The apostle's discourse of the great love of Christ to men, Eph. v. 25, to the end, leads us thus to think of the love of Christ to his church; as coinciding with his love to himself, by virtue of the strict union of the church with him. Thus, "husbands, love your wives, as Christ also loved the church, and gave himself for it—that he might present it to himself a glorious church. So ought men to love their wives, as their own bodies. He that loveth his wife, loveth himself—even as the Lord the church; for we are members of his body, of his flesh, and of his bones."

Now I apprehend, that there is nothing in this manner of God's seeking the good of the creatures, or in his disposition to communicate of his own fulness to them, that at all derogates from the excellence of it, or the creature's obligation.

God's disposition to communicate good, or to cause his own infinite fulness to flow forth, is not the less properly called God's goodness, because the good that he communicates is something of himself, a communication of his own glory, and what he delights in, as he delights in his own glory. The creature has no less benefit by it; neither has such a disposition less of a direct tendency to the creature's benefit; or the less of a tendency to love to the creature, when the creature comes to exist. Nor is this disposition in God to communicate of and diffuse his own good the less excellent, because it is implied in his love and regard to

himself. For his love to himself does not imply it any otherwise, but as it implies a love to whatever is worthy and excellent. The emanation of God's glory is in itself worthy and excellent, and so God delights in it: and his delight in this excellent thing is implied in his love to himself, or his own fulness; because that is the fountain, and so the sum and comprehension of every thing that is excellent. And the matter standing thus, it is evident, that these things cannot derogate from the excellency of this disposition in God, to an emanation of his own fulness, or communication of good to the creature.

Nor does God's inclination to communicate good in this manner, i. e. from regard to himself, or delight in his own glory, at all diminish the freeness of his beneficence in this communication. This will appear if we consider particularly, in what ways doing good to others from self-love, may be inconsistent with the freeness of beneficence. And I conceive there are only these two ways.

1. When any does good to another from confined self-love that is opposite to a general benevolence. This kind of self-love is properly called *selfishness*. In some sense, the most benevolent generous person in the world seeks his own happiness in doing good to others; because he places his happiness in their good. His mind is so enlarged as to take them, as it were, into himself. Thus when they are happy, he feels it; he partakes with them, and is happy in their happiness. This is so far from being inconsistent with the freeness of beneficence, that on the contrary, free benevolence and kindness consists in it. The most free beneficence that can be in men is doing good, not from a confined selfishness, but from a disposition to general benevolence, or love to beings in general.

But now with respect to the divine Being, there is no such thing as such confined selfishness in him, or a love to himself opposite to general benevolence. It is impossible, because he comprehends all entity, and all excellence in his own essence. The first Being, the eternal and infinite Being, is in effect, *Being in general*; and comprehends universal existence, as was observed before. God, in his benevolence to his creatures, cannot have his heart enlarged in such a

manner as to take in beings that he finds, who are originally out of himself distinct and independent. This cannot be in an infinite being, who exists alone from eternity. But he, from his goodness, as it were enlarges himself in a more excellent and divine manner. This is by communicating and diffusing himself; and so, instead of finding, making objects of his benevolence; not by taking into himself what he finds distinct from himself, and so partaking of their good, and being happy in them; but by flowing forth and expressing himself in them, and making them to partake of him, and rejoicing in himself expressed in them, and communicated to them.

2. Another thing, in doing good to others from self-love, that derogates from the freeness of the goodness, is doing good to others from dependence on them for the good we need or desire: which dependence obliges. So that in our beneficence we are not self-moved, but as it were constrained by something without ourselves. But it has been particularly shown already, that God's making himself his end, in the manner that has been spoken of, argues no dependence; but is consistent with absolute independence and self-sufficiency.

And I would here observe, that there is something in that disposition in God to communicate goodness, which shows him to be independent and self-moved in it, in a manner that is peculiar, and above what is in the beneficence of creatures. Creatures, even the most gracious of them, are not so independent and self-moved in their goodness, but that in all the exercises of it, they are excited by some object that they find: something appearing good or in some respect worthy of regard, presents itself, and moves their kindness. But God being all and alone, is absolutely self-moved. The exercises of his communicative disposition are absolutely from within himself, not finding any thing, or any object, to excite them or draw them forth: but all that is good and worthy in the object, and the very *being* of the object, proceeding from the overflowing of his fulness.

These things show, that the supposition of God's making himself his last end, in the manner spoken of, does not at all diminish the creature's obligation to gratitude for communi-

cations of good it receives. For if it lessen its obligation, it must be on one of the following accounts. Either, that the creature has not so much benefit by it ; or, that the disposition it flows from is not proper goodness, not having so direct a tendency to the creature's benefit ; or that the disposition is not so virtuous and excellent in its kind ; or that the beneficence is not so free. But it has been observed, that none of these things take place with regard to that disposition which has been supposed to have excited God to create the world.

I confess there is a degree of indistinctness and obscurity in the close consideration of such subjects, and a great imperfection in the expressions we use concerning them ; arising unavoidably from the infinite sublimity of the subject, and the incomprehensibleness of those things that are divine. Hence revelation is the surest guide in these matters ; and what that teaches shall in the next place be considered. Nevertheless, the endeavours used to discover what the voice of reason is, so far as it can go, may serve to prepare the way, by obviating cavils insisted on by many ; and to satisfy us, that what the word of God says of the matter is not unreasonable ; and thus prepare our minds for a more full acquiescence in the instructions it gives, according to the more natural and genuine sense of words and expressions we find often used there concerning this subject.



CHAPTER II.

WHEREIN IT IS ENQUIRED WHAT IS TO BE LEARNED FROM HOLY SCRIPTURES CONCERNING GOD'S LAST END IN THE CREATION OF THE WORLD.

SECTION I.

The Scriptures represent God as making himself his own last end in the creation of the world.

IT is manifest that the Scriptures speak, on all occasions, as though God made himself his end in all his works ; and as

though the same Being, who is the first cause of all things, were the supreme and last end of all things. Thus in Isa. xlv. 6, "Thus saith the Lord, the king of Israel, and his Redeemer the Lord of hosts, I am the first, I also am the last, and besides me there is no God." Chap. xlviii. 12, "I am the first, and I am the last." Rev. i. 8, "I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and was, and which is to come, the Almighty." Ver. 11, "I am Alpha and Omega, the first and the last." Ver. 17, "I am the first and the last." Chap. xxi. 6, "And he said unto me, It is done: I am Alpha and Omega, the beginning and the end." Chap. xxii. 13, "I am Alpha and Omega, the beginning and the end, the first and the last."

And when God is so often spoken of as the last as well as the first, and the end as well as the beginning, what is meant (or at least implied) is, that as he is the first efficient cause and fountain from whence all things originate, so he is the last final cause for which they are made—the final term to which they all tend in their ultimate issue. This seems to be the most natural import of these expressions, and is confirmed by other parallel passages; as Rom. xi. 36, "For of him, and through him, and to him, are all things." Col. i. 16, "For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers; all things were created by him, and for him." Heb. ii. 10, "For it became him, by whom are all things, and for whom are all things." In Prov. xvi. 4, it is said expressly, "The Lord hath made all things for himself."

And the manner is observable, in which God is said to be the last to whom, and for whom, are all things. It is evidently spoken of as a meet and suitable thing, a branch of his glory; a meet prerogative of the great infinite, and eternal Being; a thing becoming the dignity of him who is infinitely above all other beings; from whom all things are, and by whom they consist; and in comparison with whom all other things are as nothing.

SECTION II.

Wherein some positions are advanced concerning a just method of arguing in this affair, from what we find in Holy Scriptures.

We have seen that the Scriptures speak of the creation of the world as being for God as its end. What remains therefore to be inquired into, is, *which way do the Scriptures represent God as making himself his end?*

It is evident, that God does not make his existence or being the end of the creation; nor can he be supposed to do so without great absurdity. His being and existence cannot be conceived of but as prior to any of God's acts or designs: they must be presupposed as the ground of them. Therefore, it cannot be in this way that God makes himself the end of his creating the world. He cannot create the world to the end that he may have existence; or may have such attributes and perfections, and such an essence. Nor do the Scriptures give the least intimation of any such thing. Therefore, what divine effect, or what is it in relation to God, that is the thing which the Scripture teacheth us to be the end he aimed at in his works of creation, in designing of which he makes *himself* his end?

In order to a right understanding of the scripture doctrine, and drawing just inferences from what we find said in the word of God relative to this matter, so to open the way to a true and definitive answer to the above inquiry, I would lay down the following positions:

Position 1. That which appears to be spoken of as God's ultimate end in his works of providence in general, we may justly suppose to be his last end in the work of creation.—This appears from what was observed before (under the fifth particular of the introduction), which I need not now repeat.

Pos. 2. When anything appears by the Scripture to be the last end of some of the works of God, which thing appears in fact to be the result, not only of this work, but of God's works in general; and although it be not mentioned as the end of those works, but only of some of them, yet being actually the result of other works as well as that, and

nothing appears peculiar in the nature of the case, that renders it a fit, and beautiful, and valuable result of those particular works more than of the rest; but it appears with equal reason desirable and valuable in the case of all works, of which it is spoken of in the word of God as (and seen in fact to be) the effect; we may justly infer that thing to be the last end of those other works also. For we must suppose it to be on account of the valuableness of the effect, that it is made the end of those works of which it is expressly spoken of as the end; and this effect, by the supposition, being equally and in like manner, the result of the work, and of the same value, it is but reasonable to suppose that it is the end of the work of which it is naturally the consequence, in one case as well as in another.

Pos. 3. The ultimate end of God's creating the world being also, as was before observed, the last end of all God's works of providence, and that in the highest sense, and being above all other things important, we may well presume that this end will be chiefly insisted on in the word of God, in the account it gives of God's designs and ends in his works of providence;—and therefore, if there be any particular thing that we find more frequently mentioned in Scripture, as God's ultimate aim in his works of providence, than anything else, this is a presumption that this is the supreme and ultimate end of God's works in general, and so the end of the work of creation.

Pos. 4. That which appears from the word of God to be his last end with respect to the moral world, or God's last end in the creation and disposal of the intelligent part of the system, and in the moral government of the world, that is God's last end in the work of creation in general. Because it is evident, from the constitution of the world itself, as well as from the word of God, that the moral part is the end of all the rest of the creation. The inanimate unintelligent part is made for the rational as much as a house is prepared for the inhabitant. And it is evident also from reason and the word of God, that it is with regard to what is moral in them, or for the sake of some moral good in them, that moral agents are made, and the world made for them.—But it is further evident, that whatsoever is the last end of

all the rest, and for which all the rest of the world was made, must be the last end of the whole. If all the other parts of a watch are made for the hand of the watch, to move that aright, and for a due and proper regulation of that, then it will follow, that the last end of the hand, is the last end of the whole machine.

Pos. 5. That which appears from the scripture to be God's last end in the chief work or works of his providence, we may well determine is God's last end in creating the world. For as was observed, we may justly infer the end of a thing from the use of it. We may justly infer the end of a clock, a chariot, a ship, or water-engine, from the main use to which it is applied. But God's providence is his use of the world he has made. And if there be any work or works of providence that are evidently God's main work or works, herein appears and consists the main use that God makes of the creation.—From these two last positions we may infer the next, viz.

Pos. 6. Whatever appears by the scriptures to be God's last end in his main work or works of providence towards the moral world, that we may justly infer to be the last end of the creation of the world. Because, as was just now observed, the moral world is the chief part of the creation, and the end of the rest; and God's last end in creating that part of the world, must be his last end in the creation of the whole. And it appears by the last position, that the end of God's main work or works of providence towards them, or the main use he puts them to, shows the last end for which he has made them; and consequently the main end for which he has made the whole world.

Pos. 7. That which divine revelation shows to be God's last end with respect to that part of the moral world which are good, or which are according to his mind, or such as he would have them be; I say, that which is God's last end with respect to these, (i. e. his last end in their being good,) this we must suppose to be the last end of God's creating the world. For it has been already shown, that God's last end in the moral part of creation must be the end of the whole. But his end in that part of the moral world that are good, must be the last end for which he has made the

moral world in general. For therein consists the goodness of a thing, viz. in its fitness to answer its end: or at least this must be goodness in the eyes of the author of that thing. For goodness in his eyes is its agreeableness to his mind. But an agreeableness to his mind in what he makes for some end or use, must be an agreeableness or fitness to that end. For his end in this case is his mind. That which he chiefly aims at in that thing, is chiefly his mind with respect to that thing. And therefore, they are good moral agents who are fitted for the end for which God has made moral agents: as they are good machines, instruments, and utensils, that are fitted to the end they are designed for. And consequently, that which is the chief end to which in being good they are fitted, that is the chief end of utensils. So that which is the chief end to which good created moral agents in being good are fitted, this is the chief end of moral agents, or the moral part of the creation; and consequently of the creation in general.

Pos. 8. That which the word of God requires the intelligent and moral part of the world to seek as their main end, or to have respect to in that they do, and regulate all their conduct by, as their ultimate and highest end, that we have reason to suppose is the last end for which God has made them; and consequently, by position fourth, the last end for which he has made the whole world. A main difference between the intelligent and moral parts and the rest of the world lies in this, that the former are capable of knowing their Creator, and the end for which he made them, and capable of actively complying with his design in their creation, and promoting it; while other creatures cannot promote the design of their creation, only passively and eventually. And seeing they are capable of knowing the end for which their author has made them, it is doubtless their duty to fall in with it. Their wills ought to comply with the will of the Creator in this respect, in mainly seeking the same as their last end which God mainly seeks as their last end. This must be the law of nature and reason with respect to them. And we must suppose that God's revealed law, and the law of nature agree; and that his will as a law-giver, must agree with his will as a Creator. Therefore we

justly infer, that the same thing which God's revealed law requires intelligent creatures to seek as their last and greatest end, that God their Creator has made their last end, and so the end of the creation of the world.

Pos. 9. We may well suppose, that what seems in holy scripture, from time to time to be spoken of as the main end of the goodness of the good part of the moral world, so that the respect and relation their virtue or goodness has to that end, is what chiefly makes it valuable and desirable; I say, we may well suppose that to be the thing which is God's last end in the creation of the moral world; and so by position fourth, of the whole world. For the end of the goodness of a thing, is the end of the thing. Herein, it was observed before, must consist the goodness or valuableness of any thing in the eyes of him that made it for his use, viz. its being good for that use, or good with respect to the end for which he made it.

Pos. 10. That which persons who are described in scripture as approved saints, and set forth as examples of piety, sought as their last and highest end in the things which they did, and which are mentioned as parts of their holy conversation, or instances of their good and approved behaviour; that we must suppose, was what they ought to seek as their last end; and consequently, by the preceding position, was the same with God's last end in the creation of the world.

Pos. 11. That which appears by the word of God to be that end or event, in the desire of which the souls of the good parts of the moral world, especially of the best, and in their best frames, do most naturally and directly exercise their goodness in, and in expressing of their desire of this event or end, they do most properly and directly express their respect to God; we may, I say, well suppose, that event or end to be the chief and ultimate end of a spirit of piety and goodness, and God's chief end in making the moral world, and so the whole world. For doubtless, the most direct and natural desire and tendency of a spirit of true goodness, in the good and best part of the moral world, is to the chief end of goodness, and so the chief end of the creation of the moral world. And in what else can the

spirit of true respect and friendship to God be expressed by way of desire, than desires of the same end, which God himself chiefly and ultimately desires and seeks in making them and all other things.

Pos. 12. Since the holy scriptures teach us that Jesus Christ is the head of the moral world, and especially of all the good part of it; the chief of God's servants, appointed to be the head of his saints and angels, and set forth as the chief and most perfect pattern and example of goodness; we may well suppose, by the foregoing positions, that what he sought as his last end, was God's last end in the creation of the world.

SECTION III.

Particular texts of Scripture, that show that God's glory is an ultimate end of the creation.

What God says in Isa. xlvi. 11, naturally leads us to suppose that the way in which God makes himself his end in his work or works which he does for his own sake, is in making his glory his end: "For mine own sake, even for mine own sake, will I do it; for how should my name be polluted? and I will not give my glory unto another." Which is as much as to say, I will obtain my end; I will not forego my glory; another shall not take this prize from me. It is pretty evident here, that God's name and his glory, which seems to intend the same thing, (as shall be observed more particularly afterwards,) are spoken of as his last end in the great work mentioned, not as an inferior subordinate end, subservient to the interest of others. The words are emphatical. The emphasis and repetition constrain us to understand, that what God does is ultimately for his own sake: "For *my own sake*, even for *my own sake* will I do it."

So the words of the apostle in Rom. xi. 36. naturally lead us to suppose that the way in which all things are to God, is in being for his glory. "For of him, and through him, and to him are all things, to whom be glory for ever and ever. Amen." In the preceding context, the apostle observes the

marvellous disposals of divine wisdom, for causing all things to be to him in their final issue and result, as they are from him at first, and governed by him. His discourse shows how God contrived and brought this to pass in his disposition of things, viz. by setting up the kingdom of Christ in the world ; leaving the Jews, and calling the Gentiles ; and in what he would hereafter do in bringing in the Jews with the fulness of the Gentiles : with the circumstances of these wonderful works, so as greatly to show his justice and his goodness, magnify his grace, and manifest the sovereignty and freeness of it, and the absolute dependence of all on him.—And then, in the four last verses, breaks out into a most pathetic rapturous exclamation, expressing his great admiration of the depths of divine wisdom in the steps he takes for the attaining his end, and causing all things to be to him : and finally, he expresses a joyful consent to God's excellent design in all to glorify himself, in saying, "to him be glory for ever:" as much as to say, as all things are so wonderfully ordered for his glory, so let him have the glory of all, for evermore.

2. The glory of God is spoken of in holy scripture as the last end for which that part of the moral world that are good were made. Thus, in Isa. xliii. 6, 7, "I will say to the north, Give up: and to the south, Keep not back: bring my sons from far, and my daughters from the ends of the earth ; even every one that is called by my name ; for I have created him *for my glory*, I have formed him, yea I have made him." Isa. lx. 21, "Thy people also shall be all righteous ; they shall inherit the land for ever, the branch of my planting, the work of my hands, *that I may be glorified.*" Chap. lxi. 3, "That they may be called trees of righteousness, The planting of the Lord, *that he might be glorified.*"

In these places we see, that the glory of God is spoken of as the end of God's saints, the end for which he makes them, i. e. either gives them being, or gives them a being as saints, or both. It is said that God has made and formed them to be his sons and daughters, *for his own glory* : that they are trees of his planting, the work of his hands, as trees of righteousness, *that he might be glorified.*—And if we consider the words, especially as taken with the context in each

of the places, it will appear quite unnatural to suppose that God's glory is here spoken of only as an end inferior and subordinate to the happiness of God's people; or as a prediction that God would create, form, and plant them that he might be glorified, that so God's people might be happy. On the contrary, if we take the places with the context, they will appear rather as promises of making God's people happy, that God therein might be glorified. So is that in the 43d chap. as we shall see plainly, if we take the whole that is said from the beginning of the chapter. It is wholly a promise of a future great and wonderful work of God's power and grace, delivering his people from all misery, and making them exceeding happy; and then the end of all, or the sum of God's design in all, is declared to be God's own glory. "I have redeemed thee, I have called thee by thy name, thou art mine.—I will be with thee.—When thou walkest through the fire, thou shalt not be burnt, nor the flame kindle upon thee,—thou art precious and honourable in my sight. I will give men for thee, and people for thy life. Fear not, I am with thee.—I will bring my sons from far, and my daughters from the ends of the earth; every one that is called by my name: *for I have created him for my glory.*"

So it plainly is, chap. lx. 21; the whole chapter is made up of nothing but promises of future exceeding happiness to God's church. But, for brevity's sake, let us take only the two preceding verses. "The sun shall be no more thy light by day, neither for brightness shall the moon give light unto thee: but the Lord shall be unto thee an everlasting light, and thy God thy glory. Thy sun shall no more go down; neither shall thy moon withdraw itself: for the Lord shall be thine everlasting light, and the days of thy mourning shall be ended. Thy people also shall be all righteous; they shall inherit the land for ever, the branch of my planting, the work of my hands;" and then the end of all is added, "*that I might be glorified.*" All the preceding promises are plainly mentioned as so many parts or constituents of the great and exceeding happiness of God's people; and God's glory is mentioned rather as God's end, or the sum of his design in this happiness, than this happiness as the end of this glory. Just in like manner is the promise in the third verse of the

next chapter, "To appoint to them that mourn in Zion, to give to them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness, that they might be called Trees of righteousness, The planting of the Lord, *that he might be glorified.*" The work of God promised to be effected, is plainly an accomplishment of the joy, gladness, and happiness of God's people, instead of their mourning and sorrow; and the end in which the work issues, or that in which God's design in this work is obtained and summed up, is his glory. This proves, by the seventh position, that God's glory is the end of the creation.

The same thing may be argued from Jer. xiii. 11, "For as a girdle cleaveth to the loins of a man, so have I caused to cleave unto me the whole house of Israel, and the whole house of Judah, saith the Lord; that they might be unto me for a people, and for a name, and for a praise, and *for a glory*: but they would not hear." That is, God sought to make them to be his own holy people; or, as the apostle expresses it, his peculiar people, zealous of good works; that so they might be a glory to him, as girdles were used in those days for ornament and beauty, and as badges of dignity and honour:* which is agreeable to the places observed before that speak of the church as the glory of Christ.

Now when God speaks of himself, as seeking a peculiar and holy people for himself, to be for his glory and honour, as a man that seeks an ornament and badge of honour for his glory, it is not natural to understand it merely of a subordinate end, as though God had no respect to himself in it, but only the good of others. If so, the comparison would not be natural; for men are commonly wont to seek their own glory and honour in adorning themselves, and dignifying themselves with badges of honour, out of respect to themselves.

The same doctrine seems to be taught, Eph. i. 5, "Having predestinated us to the adoption of children by Jesus Christ to himself, according to the good pleasure of his will, to the praise of the glory of his grace."

* See ver. 9, and also Isa. iii. 24; xxii. 21; xxiii. 10; 2 Sam. xviii. 11; Exod. xxviii. 8.

The same may be argued from Isa. xlv. 23, "For the Lord hath redeemed Jacob, he hath glorified himself in Israel." And chap. xlix. 3, "Thou art my servant Jacob, in whom I will be glorified;" John xvii. 10, "And all mine are thine, and thine are mine, and I am glorified in them." 2 Thess. i. 10, "When he shall come to be glorified in his saints." Ver. 11, 12, "Wherefore also we pray always for you, that our God would count you worthy of his calling, and fulfil all the good pleasure of his goodness, and the work of faith with power: that the name of our Lord Jesus may be glorified in you, and ye in him, according to the grace of God and our Lord Jesus Christ."

3. The Scripture speaks from time to time of God's glory, as though it were his ultimate end of the goodness of the moral part of the creation; and that end, in a respect and relation to which chiefly it is that the value or worth of their virtue consists: as in Phil. i. 10, 11, "That ye may approve things that are excellent; that ye may be sincere and without offence, till the day of Christ: being filled with the fruits of righteousness, which are by Jesus Christ, unto the glory and praise of God." Here the apostle shows how the fruits of righteousness in them are valuable, and how they answer their end, namely, in being "by Jesus Christ, unto the praise and glory of God." John xv. 8, "Herein is my Father glorified, that ye bear much fruit:" signifying, that by this means it is that the great end of religion is to be answered. And in 1 Pet. iv. 11, the apostle directs the Christians to regulate all their religious performances with reference to that one end: "If any man speak, let him speak as the oracles of God: if any man minister, let him do it as of the ability which God giveth, that God in all things may be glorified; to whom be praise and dominion, for ever and ever. Amen." And from time to time embracing and practising true religion, and repenting of sin, and turning to holiness, is expressed by glorifying God, as though that were the sum and end of the whole matter. Rev. xi. 13, "And in the earthquake were slain of men seven thousand; and the remnant were affrighted, and gave glory to the God of heaven." So, Rev. xiv. 6, 7, "And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach to them

that dwell on the earth ;—saying with a loud voice, Fear God, and give glory to him :” as though this were the sum and end of that virtue and religion, which was the grand design of preaching the gospel everywhere through the world. Rev. xvi. 9, “And repented not to give him glory :” which is as much as to say, they did not forsake their sins and turn to true religion, that God might receive that which is the great end he seeks, in the religion he requires of men. See to the same purpose, Psal. xxii. 21—23 ; Isa. lxvi. 19 ; xxiv. 15 ; xxv. 3 ; Jer. xiii. 15, 16 ; Dan. v. 23 ; Rom. xv. 5, 6.

And as the exercise of true religion and virtue in Christians is summarily expressed by their glorifying God, so when the good influence of this on others, as bringing them by the example to turn to the ways and practice of true goodness, is spoken of, it is expressed in the same manner. Matt. v. 16, “Let your light so shine before men, that others seeing your good works, may glorify your Father which is in heaven.” 1 Pet. ii. 12, “Having your conversation honest among the Gentiles, that whereas they speak evil against you as evil doers, they may, by your good works which they behold, glorify God in the day of visitation.”

That the ultimate end of moral goodness, or righteousness, is answered in God’s glory being attained, is supposed in the objection which the apostle makes, or supposes some will make, in Rom. iii. 7, “For if the truth of God hath more abounded through my lie unto his glory, why am I judged as a sinner?” i. e. seeing the great end of righteousness is answered by my sin, in God’s being glorified, why is my sin condemned and punished : and why is not my vice equivalent to virtue ?

And the glory of God is spoken of as that wherein consists the value and end of particular graces. As of faith, Rom. iv. 20, “He staggered not at the promise of God through unbelief : but was strong in faith, giving glory to God.” Phil. ii. 11, “That every tongue should confess that Jesus is the Lord, to the glory of God the Father.” Of repentance, Josh. vi. 19, “Give, I pray thee, glory to the Lord God of Israel, and make confession unto him.” Of charity, 2 Cor. viii. 19, “With this grace, which is administered by

us, to the glory of the same Lord, and declaration of your ready mind." Thanksgiving and praise, Luke xvii. 18, "There are not found that returned to give glory to God, save this stranger." Psal. l. 23, "Whoso offereth praise glorifieth me; and to him that ordereth his conversation aright, will I show the salvation of God." Concerning which last place may be observed;—God here seems to say this to such as abounded in their sacrifices and outward ceremonies of religion, as taking it for granted, and as what they knew already, and supposed in their religious performances, that the end of all religion was to glorify God. They supposed they did this in the best manner, in offering a multitude of sacrifices (see the preceding part of the psalm). But here God corrects this mistake, and informs, that this grand end of religion is not attained this way, but in offering the more spiritual sacrifices of praise and a holy conversation.

In fine, the words of the apostle in 1 Cor. vi. 20, are worthy of particular notice, "Ye are not your own; for ye are bought with a price: therefore glorify God in your body and in your spirit, which are his." Here not only is glorifying God spoken of, as what summarily comprehends the end of that religion and service of God, which is the end of Christ's redeeming us: but here I would further remark this—That the apostle in this place urges, that inasmuch as we are not our own but bought for God, that we might be his; therefore we ought not to act as if we were our own, but as God's; and should not use the members of our bodies or faculties of our souls, for ourselves, as making ourselves our end; but for God, as making him our end. And he expresses the way in which we are to make God our end, viz. in making his glory our end. "Therefore glorify God in your body and in your spirit, which are his." Here it cannot be pretended, that though Christians are indeed required to make God's glory their end; yet it is but as a subordinate end, as subservient to their own happiness, as a higher end; for then, in acting chiefly and ultimately for their own selves, they would use themselves more as their own than as God's; which is directly contrary to the design of the apostle's exhortation, and the argument he is upon;

which is, that we should give ourselves as it were away from ourselves to God, and use ourselves as his, and not our own, acting for his sake, and not for our own sakes. Thus it is evident, by position ninth, that the glory of God is the last end for which he created the world.

4. There are some things in the word of God that lead us to suppose, that it requires of men that they should desire and seek God's glory, as their highest and last end in what they do. As particularly the passage last mentioned. This appears from what has been just now observed upon it. The same may be argued from 1 Cor. x. 30, "Whether therefore ye eat or drink, or whatsoever ye do, do all to the glory of God." And 1 Pet. iv. 11, "That God in all things may be glorified." Which was mentioned before. And it may be argued, that Christ requires his followers should desire and seek God's glory in the first place, and above all things else from that prayer which he gave his disciples, as the pattern and rule for the direction of his followers in their prayers. The first petition of which is, "Hallowed be thy name." Which in scripture language is the same with 'glorified be thy name;' as is manifest from Lev. x. 3; Ezek. xxviii. 22, and many other places. Now our last and highest end is doubtless what should be first in our desires, and consequently first in our prayers: and therefore we may argue, that since Christ directs that God's glory should be first in our prayers, that therefore this is our last end. This is further confirmed by the conclusion of the Lord's prayer, "For thine is the kingdom, the power, and the glory." Which as it stands in connection with the rest of the prayer, implies, that we desire and ask all these things which are mentioned in each petition, with a subordination, and in subservience to the dominion and glory of God; in which all our desires ultimately terminate, as their last end. God's glory and dominion are the two first things mentioned in the prayer, and are the subject of the first half of the prayer; and they are the two last things mentioned in the same prayer, in its conclusion: and God's glory is the Alpha and Omega in the prayer. From these things we may argue, according to position eighth, that God's glory is the last end of the creation.

5. The glory of God appears, by the account given in the word of God, to be that end or event, in the earnest desires of which, and in their delight in which, the best part of the moral world, and when in their best frames, do most naturally express the direct tendency of the spirit of true goodness, and give vent to the virtuous and pious affections of their heart, and do most properly and directly testify their supreme respect to their Creator. This is the way in which the holy apostles, from time to time, gave vent to the ardent exercises of their piety, and expressed and breathed forth their regard to the supreme Being. Rom. xi. 36, "To whom be glory for ever and ever. Amen." Chap. xvi. 27, "To God only wise, be glory through Jesus Christ, for ever. Amen." Gal. i. 4, 5, "Who gave himself for our sins, that he might deliver us from this present evil world, according to the will of God and our Father, to whom be glory for ever and ever. Amen." 2 Tim. iv. 18, "And the Lord shall deliver me from every evil work, and will preserve me to his heavenly kingdom: to whom be glory for ever and ever. Amen." Eph. iii. 21, "Unto him be glory in the church by Christ Jesus throughout all ages, world without end." Heb. xiii. 21, "Through Jesus Christ, to whom be glory for ever and ever. Amen." Phil. iv. 20, "Now unto God and our Father, be glory for ever and ever. Amen." 2 Pet. iii. 18, "To him be glory both now and for ever. Amen." Jude 25, "To the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever. Amen." Rev. i. 5, 6, "Unto him that loved us, &c.—to him be glory and dominion for ever and ever. Amen." It was in this way that holy David, the sweet psalmist of Israel, vented the ardent tendencies and desires of his pious heart. 1 Chron. xvi. 28, 29, "Give unto the Lord, ye kindreds of the people, give unto the Lord glory and strength: give unto the Lord the glory due unto his name." We have much the same expressions again, Psal. xxix. 1, 2, and lxix. 7, 8. See also Psal. lvii. 5; lxxii. 18, 19; cxv. 1. So the whole church of God through all parts of the earth, Isa. xlii. 10—12. In like manner the saints and angels in heaven express the piety of their hearts, Rev. iv. 9, 11; v. 11—14; vii. 12. This is the event that the hearts of the seraphim especially exult

in, as appears by Isa. vi. 2, 3, "Above it stood the seraphim. —And one cried unto another, and said, Holy, holy, holy is the Lord of hosts, the whole earth is full of his glory." So at the birth of Christ, Luke ii. 14, "Glory to God in the highest," &c.

It is manifest that these holy persons in earth and heaven, in thus expressing their desires of the glory of God, have respect to it, not merely as a subordinate end, or merely for the sake of something else; but as that which they look upon in itself valuable, and in the highest degree so. It would be absurd to say, that in these ardent exclamations, they are only giving vent to their vehement benevolence to their fellow-creatures, and expressing their earnest desires that God might be glorified, that so his subjects may be made happy by the means. It is evident, it is not so much love either to themselves, or fellow-creatures, which they express, as their exalted and supreme regard to the most high and infinitely glorious Being. When the church says, "Not unto us, not unto us, O Jehovah, but to thy name give glory," it would be absurd to say, that she only desires that God may have glory, as a necessary or convenient means of their own advancement and felicity. From these things it appears by the eleventh position, that God's glory is the end of the creation.

6. The scripture leads us to suppose, that Christ sought God's glory as his highest and last end. John vii. 18, "He that speaketh of himself, seeketh his own glory; but he that seeketh his glory that sent him, the same is true, and no unrighteousness is in him." When Christ says he did not seek his own glory, we cannot reasonably understand him, that he had no regard to his own glory, even the glory of the human nature; for the glory of that nature was part of the reward promised him, and of the joy set before him. But we must understand him, that this was not his ultimate aim; it was not the end that chiefly governed his conduct; and therefore, when in opposition to this, in the latter part of the sentence, he says, "But he that seeketh his glory that sent him, the same is true," &c., it is natural from the antithesis to understand him, that this was his ultimate aim, his supreme governing end. John xii. 27, 28, "Now is my soul

troubled, and what shall I say? Father, save me from this hour: but for this cause came I unto this hour. Father, glorify thy name." Christ was now going to Jerusalem, and expected in a few days there to be crucified: and the prospect of his last sufferings, in this near approach, was very terrible to him. Under this distress of mind, in so terrible a view, he supports himself with a prospect of what would be the consequence of his sufferings, viz. God's glory. Now, it is the end that supports the agent in any difficult work that he undertakes, and above all others, his ultimate and supreme end; for this is above all others valuable in his eyes; and so, sufficient to countervail the difficulty of the means; that is the end which is in itself agreeable and sweet to him, which ultimately terminates his desires, is the centre of rest and support; and so must be the fountain and sum of all the delight and comfort he has in his prospects, with respect to his work. Now Christ has his soul straitened and distressed with a view of that which was infinitely the most difficult part of his work, which was just at hand. Now certainly, if his mind seeks support in the conflict from a view of his end, it must most naturally repair to the highest end, which is the proper fountain of all support in this case. We may well suppose, that when his soul conflicts with the appearance of the most extreme difficulties, it would resort for support to the idea of his supreme and ultimate end, the fountain of all the support and comfort he has in the means, or the work. The same thing, viz. Christ's seeking the glory of God as his ultimate end, is manifest by what Christ says, when he comes yet nearer to the hour of his last sufferings, in that remarkable prayer, the last he ever made with his disciples, on the evening before his crucifixion; wherein he expresses the sum of his aims and desires. His first words are, "Father, the hour is come, glorify thy Son, that thy Son also may glorify thee." As this is his first request, we may suppose it to be his supreme request and desire, and what he ultimately aimed at in all. If we consider what follows to the end, all the rest that is said in the prayer seems to be but an amplification of this great request.

On the whole, I think it is pretty manifest, that Jesus Christ sought the glory of God as his highest and last end;

and that therefore, by position twelfth, this was God's last end in the creation of the world.

7. It is manifest from scripture, that God's glory is the last end of that great work of providence, the work of redemption by Jesus Christ. This is manifest from what is just now observed, of its being the end ultimately sought by Jesus Christ the Redeemer. And if we further consider the texts mentioned in the proof of that, and take notice of the context, it will be very evident, that it was what Christ sought as his last end, in that great work which he came into the world upon, namely, to procure redemption for his people. It is manifest, that Christ professes, in John vii, 18, that he did not seek his own glory in what he did, but the glory of him that sent him. He means, that he did not seek his own glory, but the glory of him that sent him in the work of his ministry; the work he performed, and which he came into the world to perform, and which his Father sent him to work out, which is the work of redemption. And with respect to that text, John xii. 27, 28, it has been already observed, that Christ comforted himself in the view of the extreme difficulty of his work, which was the work of redemption, in the prospect of that which he had respect to, and rejoiced in, as the highest ultimate, and most valuable excellent end of that work, which he set his heart most upon, and delighted most in. And in the answer that the Father made him from heaven at that time, in the latter part of the same verse, "I have both glorified it, and will glorify it again;" the meaning plainly is, that God had glorified his name in what Christ had done, in the work he sent him upon; and would glorify it again, and to a greater degree, in what he should further do, and in the success thereof. Christ shows that he understood it thus, in what he says upon it, when the people took notice of it, wondering at the voice; some saying, that it thundered, others that an angel spake to him. Christ says, "This voice came not because of me, but for your sakes." And then he says, (exulting in the prospect of this glorious end and success,) "Now is the judgment of this world; now is the prince of this world cast out; and I, if I be lifted up from the earth, will draw all men unto me." In the success of the same work of redemption, he places

his own glory, as was observed before, in these words in the 23d and 24th verses of the same chapter, "The hour is come that the Son of man should be glorified. Verily, verily, I say unto you, except a corn of wheat fall into the ground, it abideth alone; but if it die, it bringeth forth much fruit."

So it is manifest that when he seeks his own and his Father's glory, in that prayer, John xvii. (which it has been observed, he then seeks as his last end,) he seeks it as the end of that great work he came into the world upon, which he is now about to finish in his death. What follows through the whole prayer, plainly shows this: and particularly the 4th and 5th verses, "I have glorified thee on earth, I have finished the work which thou gavest me to do. And now, O Father, glorify thou me with thine own self." Here it is pretty plain, that declaring to his Father that he had glorified him on earth, and finished the work God gave him to do, meant that he had finished the work which God gave him to do for this end, viz. that he might be glorified. He had now finished that foundation that he came into the world to lay for his glory. He had laid a foundation for his Father's obtaining his will, and the utmost that he designed. By which it is manifest, that God's glory was the utmost of his design, or his ultimate end in this great work.

And it is manifest, by John xiii. 31, 32, that the glory of the Father, and his own glory, are what Christ exulted in, in the prospect of his approaching sufferings, when Judas was gone out to betray him, as the end his heart was mainly set upon, and supremely delighted in. "Therefore, when he was gone out, Jesus said, Now is the Son of man glorified, and God is glorified in him. If God be glorified in him, God shall also glorify him in himself, and shall straightway glorify him."

That the glory of God is the highest and last end of the work of redemption, is confirmed by the song of the angels at Christ's birth. Luke ii. 14, "Glory to God in the highest, and on earth peace, and good-will towards men." It must be supposed that they knew what was God's last end in sending Christ into the world; and that in their rejoicing on the oc-

casion of his incarnation, their minds would be most taken up with, and would most rejoice in, that which was most valuable and glorious in it; which must consist in its relation to that which was its chief and ultimate end. And we may further suppose, that the thing which chiefly engaged their minds, as what was most glorious and joyful in the affair, is what would be first expressed in that song which was to express the sentiments of their minds, and exultation of their hearts.

The glory of the Father and the Son is spoken of as the end of the work of redemption, in Phil. ii. 6—11, very much in the same manner as in John xii. 23, 28, and xiii. 31, 32, and xvii. 1, 4, 5, “Who being in the form of God,—made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross: wherefore God also hath highly exalted him, and given him a name, &c.—that at the name of Jesus every knee should bow,—and every tongue confess, that Jesus is the Lord, **TO THE GLORY OF GOD THE FATHER.**” So God’s glory, or the praise of his glory, is spoken of as the end of the work of redemption, in Eph. i. 3, &c. “Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ: according as he hath chosen us in him.—Having predestinated us to the adoption of children,—**TO THE PRAISE OF THE GLORY OF HIS GRACE.**” And in the continuance of the same discourse concerning the redemption of Christ, in what follows in the same chapter, God’s glory is once and again mentioned as the great end of all. Several things belonging to that great redemption are mentioned in the following verses: Such as God’s great wisdom in it, ver. 8. The clearness of light granted through Christ, ver. 9. God’s gathering together in one, all things in heaven and earth in Christ, ver. 10. God’s giving the Christians that were first converted to the Christian faith from among the Jews, an interest in this great redemption, ver. 11. Then the great end is added, ver. 12, “That we should be **TO THE PRAISE OF HIS GLORY**, who first trusted in Christ.” And then is mentioned the bestowing of the

same great salvation on the Gentiles, in its beginning or first fruits in the world, and in the completing it in another world, in the two next verses. And then the same great end is added again, "In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation: In whom also, after that ye believed, ye were sealed with the Holy Spirit of promise, which is the earnest of our inheritance, until the redemption of the purchased possession, UNTO THE PRAISE OF HIS GLORY." The same thing is expressed much in the same manner, in 2 Cor. iv. 14, 15, "He which raised up the Lord Jesus, shall raise up us also by Jesus, and shall present us with you. For all things are for your sakes, that the abundance of grace might, through the thanksgiving of many, redound TO THE GLORY OF GOD."

The same is spoken of as the end of the work of redemption in the Old Testament, Psal. lxxix. 9, "Help us, O God of our salvation, for the glory of thy name; deliver us and purge away our sins, for thy name's sake." So in the prophecies of the redemption of Jesus Christ. Isa. xlv. 23, "Sing, O ye heavens; for the LORD hath done it: shout ye lower parts of the earth: break forth into singing, ye mountains; O forest, and every tree therein: for the Lord hath redeemed Jacob, and GLORIFIED HIMSELF in Israel!" Thus the works of creation are called upon to rejoice at the attaining of the same end, by the redemption of God's people, that the angels rejoiced at when Christ was born. See also chap. xlviii. 10, 11, and xlix. 3.

Thus it is evident, that the glory of God is the ultimate end of the work of redemption,—which is the chief work of providence towards the moral world, as is abundantly manifest from scripture: the whole universe being put in subjection to Jesus Christ; all heaven and earth, angels and men, being subject to him, as executing this office: and put under him to that end, that all things may be ordered by him, in subservience to the great designs of his redemption: all power, as he says, being given to him, in heaven and in earth, that he may give eternal life to as many as the Father has given him: and he being exalted far above all principality and power, and might and dominion, and made head over all things to the church. The angels being put in subjection

to him, that he may employ them all as ministering spirits for the good of them that shall be the heirs of salvation: and all things being so governed by their Redeemer for them, that all things are theirs, whether things present or things to come: and all God's works of providence in the moral government of the world, which we have an account of in scripture history, or that are foretold in scripture prophecy, being evidently subordinate to the great purposes and ends of this great work. And besides, the work of redemption is that work, by which good men are, as it were, created, or brought into being, as good men, or as restored to holiness and happiness. The work of redemption is a new creation, according to scripture representation, whereby men are brought into a new existence, or are made new creatures.

From these things it follows, according to the 5th, 6th, and 7th positions, that the glory of God is the last end of the creation of the world.

8. The scripture leads us to suppose, that God's glory is his last end in his moral government of the world in general. This has been already shown concerning several things that belong to God's moral government of the world; as particularly in the work of redemption, the chief of all his dispensations in his moral government of the world. And I have also observed it, with respect to the duty which God requires of the subjects of his moral government, in requiring them to seek his glory as their last end. And this is actually the last end of the moral goodness required of them; the end which gives their moral goodness its chief value. And also, that it is what that person which God has set at the head of the moral world, as its chief governor, even Jesus Christ, seeks as his chief end. And it has been shown, that it is the chief end for which that part of the moral world which are good are made, or have their existence as good. I now further observe, that this is the end of the establishment of the public worship and ordinances of God among mankind. Hag. i. 8, "Go up to the mountain, and bring wood, and build the house; and I will take pleasure in it, and I will BE GLORIFIED, saith the Lord." This is spoken of as the end of God's promises of rewards, and of their fulfilment. 2

Cor. i. 20, "For all the promises of God in him are yea, and in him Amen, TO THE GLORY OF GOD by us." And this is spoken of as the end of the execution of God's threatenings, in the punishment of sin. Num. xiv. 20—23, "And the Lord said, I have pardoned according to thy word. But, as truly as I live, all the earth shall be filled with THE GLORY OF JEHOVAH. Because all these men, &c. Surely they shall not see the land." The glory of Jehovah is evidently here spoken of, as that which he had regard to, as his highest and ultimate end, which therefore he could not fail of; but must take place everywhere, and in every case, through all parts of his dominion, whatever became of men. And whatever abatements might be made, as to judgments deserved, and whatever changes might be made in the course of God's proceedings from compassion to sinners; yet the attaining of God's glory was an end which, being ultimate and supreme, must in no case whatsoever give place. This is spoken of as the end of God's executing judgments on his enemies in this world. Exod. xiv. 17, 18, "And I will get me honour (אֲכַבְדָּהּ, I will be glorified) upon Pharaoh, and upon all his host," &c. Ezek. xxviii. 22, "Thus saith the Lord God, Behold I am against thee, O Zion, and I WILL BE GLORIFIED in the midst of thee; and they shall know that I am the Lord, when I shall have executed judgments in her, and shall be *sanctified* in her." So Ezek. xxxix. 13, "Yea, all the people of the land shall bury them; and it shall be to them a renown, the day *that I shall be glorified*, saith the Lord God." And this is spoken of as the end both of the executions of wrath, and in the glorious exercises of mercy, in the misery and happiness of another world. Rom. ix. 22, 23, "What if God, willing to show his wrath, and make his power known, endured with much long-suffering the vessels of wrath fitted to destruction; and that he might make known the riches of his glory on the vessels of mercy, which he had afore prepared unto glory." And this is spoken of as the end of the day of judgment, which is the time appointed for the highest exercises of God's authority as moral Governor of the world; and is as it were the day of the consummation of God's moral government, with respect to all his subjects in heaven, earth, and hell. 2 Thess. i. 9, 10, "Who shall be

punished with everlasting destruction from the presence of the Lord, and from *the glory of his power*; when he shall come *to be glorified* in his saints, and *to be admired* in all them that believe." Then his glory shall be obtained, with respect both to saints and sinners.

From these things it is manifest, by the fourth position, that God's glory is the ultimate end of the creation of the world.

9. It appears from what has been already observed, that the glory of God is spoken of in scripture as the last end of many of God's works: and it is plain that this thing is in fact the issue and result of the works of God's common providence, and of the creation of the world. Let us take God's glory in what sense so ever, consistent with its being something brought to pass, or a good attained by any work of God, certainly it is the consequence of these works: and besides it is expressly so spoken of in scripture. This is implied in the first verse of the eighth psalm, wherein are celebrated the works of creation: the heavens being the work of God's fingers; the moon and the stars being ordained by God; and God's making man a little lower than the angels, &c. The first verse is, "O Lord, our Lord, how excellent is thy name in all the earth! who hast set thy glory above the heavens," or upon the heavens. By *name* and *glory*, very much the same thing is intended here, as in many other places, as shall be particularly shown afterwards. So the psalm concludes as it began. "O Lord, our Lord, how excellent is thy name in all the earth!" So, in the 148th psalm, after a particular mention of most of the works of creation, enumerating them in order, the psalmist says, ver. 13, "Let them praise the name of the Lord, for his name alone is excellent, his glory is above the earth and the heaven." And in the 104th psalm, after a very particular, orderly, and magnificent representation of God's works of creation and common providence, it is said in the 31st verse, "The glory of the Lord shall endure for ever: the Lord shall rejoice in his works." Here God's glory is spoken of, as the grand result, and blessed consequence of all these works which God values, and on account of which he rejoices in these works. And this is one thing doubtless implied

in the song of the seraphim, Isa. vi. 3, "Holy, holy, holy, is the Lord of hosts, the whole earth is full of his glory."

The glory of God, in being the result and consequence of those works of providence that have been mentioned, is in fact the consequence of the creation. The good attained in the use of a thing, made for use, is the result of the making of that thing; as the signifying the time of day, when actually attained by the use of a watch, is the consequence of the making of the watch. So that it is apparent, that the glory of God is a thing that is actually the result and consequence of the creation of the world. And from what has been already observed, it appears, that it is what God seeks as good, valuable and excellent in itself. And I presume none will pretend, that there is any thing peculiar in the nature of the case, rendering it a thing valuable in some of the instances wherein it takes place, and not in others; or that the glory of God, though indeed an effect of all God's works, is an exceeding desirable effect of some of them; but of others, a worthless and insignificant effect. God's glory, therefore, must be a desirable, valuable consequence of the work of creation. Yea, it is expressly spoken of, in Psalm civ. 2. (as was observed) as an effect, on account of which God rejoices and takes pleasure in the works of creation.

Therefore it is manifest, by position third, that the glory of God is an ultimate end in the creation of the world.

SECTION IV.

Places of scripture that lead us to suppose, that God created the world for his name, to make his perfections known; and that he made it for his praise.

Here I shall first take notice of some passages of scripture that speak of God's *name* as being made God's end, or the object of his regard, and the regard of his virtuous and holy intelligent creatures, much in the same manner as has been observed of *God's glory*.

As particularly, God's name is in like manner spoken of, as the end of his acts of goodness towards the good part of

the moral world, and of his works of mercy and salvation towards his people. As 1 Sam. xii. 22, "The Lord will not forsake his people, *for his great name's sake.*" Psal. xxiii. 3, "He restoreth my soul, he leadeth me in the paths of righteousness, *for his name's sake.*" Psal. xxxi. 3, "*For thy name's sake*, lead me, and guide me." Psal. cix. 21, "But do thou for me,—*for thy name's sake.*" The forgiveness of sin in particular, is often spoken of as being for God's *name's sake*. 1 John ii. 12, "I write unto you, little children, because your sins are forgiven you *for his name's sake.*" Psal. xxv. 11, "*For thy name's sake*, O Lord, pardon mine iniquity, for it is great." Psal. lxxix. 9, "Help us, O God of our salvation, *for the glory of thy name*; and deliver us, and purge away our sins, *for thy name's sake.*" Jer. xiv. 7, "O Lord, though our iniquities testify against us, do thou it *for thy name's sake.*"

These things seem to show, that the salvation of Christ is for God's name's sake. Leading and guiding in the way of safety and happiness, restoring the soul, the forgiveness of sin; and that help, deliverance and salvation, that is consequent thereon, is *for God's name*. And here it is observable, that those two great temporal salvations of God's people, the redemption from Egypt, and that from Babylon, that are often represented as figures and similitudes of the redemption of Christ, are frequently spoken of as being wrought *for God's name's sake*. So is that great work of God, in delivering his people from Egypt, carrying them through the wilderness to their rest in Canaan. 2 Sam. vii. 23, "And what one nation in the earth is like thy people, even like Israel, whom God went to redeem for a people to himself, and to *make him a name?*" Psal. cvi. 8, "Nevertheless, he saved them *for his name's sake.*" Isa. lxiii. 12, "That led them by the right hand of Moses, with his glorious arm, dividing the waters before them, *to make himself an everlasting name.*" In the 20th chap. of Ezekiel, God rehearsing the various parts of this wonderful work, adds from time to time, "*I wrought for my name's sake*, that it should not be polluted before the heathen," as in ver. 9, 14, 22. See also Josh. vii. 8, 9; Dan. ix. 15. So is the redemption from the Babylonish captivity. Isa. xlviii. 9, 10, "*For my name's*

sake will I defer mine anger.—For mine own sake, even for mine own sake will I do it; for how should *my name* be polluted?" In Ezek. xxxvi. 21—23, the reason is given for God's mercy in restoring Israel: "But I had pity for my holy name. Thus saith the Lord, I do not this for your sakes, O house of Israel, but *for my holy name's sake*;—and I will *sanctify my great name* which was profaned among the heathen." And chap. xxxix. 25, "Therefore thus saith the Lord God, Now will I bring again the captivity of Jacob, and have mercy upon the whole house of Israel, *and will be jealous for my holy name.*" Daniel prays, that God would forgive his people, and show them mercy *for his own sake*, Dan. ix. 19.

When God, from time to time, speaks of showing mercy, and exercising goodness, and promoting his people's happiness for his *name's sake*, we cannot understand it as of a merely subordinate end. How absurd would it be to say, that he promotes their happiness for his name's sake, in subordination to their good, and that his name may be exalted only for their sakes, as a means of promoting their happiness! especially when such expressions as these are used, "For mine own sake, even for mine own sake will I do it; for how should my name be polluted?" and "Not for your sakes do I this, but for my holy name's sake."

Again, it is represented as though God's people had their existence, at least as God's people, for God's name's sake. God's redeeming or purchasing them, that they might be his people, *for his name*, implies this. As in that passage mentioned before, 2 Sam. vii. 23, "Thy people Israel, whom God went to redeem for a people to himself, and *to make him a name.*" So God's making them a people for his name, is implied in Jer. xiii. 11, "For as the girdle cleaveth to the loins of a man, so have I caused to cleave unto me the whole house of Israel, &c.—that they may be unto me for a people *and for a name.*" Acts xv. 14, "Simeon hath declared how God at the first did visit the Gentiles, to take out of them a people *for his name.*"

This also is spoken of as the end of the virtue and religion, and holy behaviour of the saints. Rom. i. 5, "By whom we have received grace and apostleship, for obedience to the faith among all nations *for his name.*" Matt. xix. 29,

“Every one that forsaketh houses, or brethren, &c.—*for my name’s sake*, shall receive an hundred fold, and shall inherit everlasting life.” 3 John 7, “Because that *for his name’s sake*, they went forth, taking nothing of the Gentiles.” Rev. ii. 3, “And hast borne, and hast patience, and *for my name’s sake* hast laboured and hast not fainted.”

And we find that holy persons express their desire of this, and their joy in it, in the same manner as in the glory of God. 2 Sam. vii. 26, “Let thy name be magnified for ever.” Psal. lxxvi. 1, “In Judah is God known, his name is great in Israel.” Psal. cxlviii. 13, “Let them praise the name of the Lord; for his name alone is excellent, his glory is above the earth and heaven.” Psal. cxxxv. 13, “Thy name, O Lord, endureth for ever, and thy memorial throughout all generations.” Isa. xii. 4, “Declare his doings among the people, make mention that his name is exalted.”

The judgments God executes on the wicked, are spoken of as being *for the sake of his name*, in like manner as for his glory. Exod. ix. 16, “And in very deed, for this cause have I raised thee up, for to show in thee my power; and that my name may be declared throughout all the earth.” Neh. ix. 10, “And showedst signs and wonders upon Pharaoh, and on all his servants, and on all the people of his land; for thou knewedst that they dealt proudly against them: so didst thou *get thee a name*, as at this day.”

And this is spoken of as a consequence of the works of creation in like manner as God’s glory. Psal. viii. 1, “O Lord, *how excellent is thy name* in all the earth! who hast set thy glory above the heavens.” And then, at the conclusion of the observations on the works of creation, the psalm ends thus, ver. 9, “O Lord, our Lord, *how excellent is thy name* in all the earth!” So Psal. cxlviii. 13, after a particular mention of the various works of creation: “Let them praise the name of the Lord, for his name alone is excellent in all the earth, his glory is above the earth and the heaven.”

So we find manifestation, or making known God’s *perfections*, his *greatness*, and *excellency*, is spoken of very much in the same manner as God’s glory.

There are several scriptures which would lead us to sup-

pose this to be the great thing that God sought of the moral world, and the end aimed at in the moral agents which he had created, wherein they are to be active in answering their end. This seems implied in that argument God's people sometimes made use of, in deprecating a state of death and destruction; that in such a state, they cannot know, or make known, the glorious excellency of God. Psal. lxxxviii. 18, 19, "Shall thy loving-kindness be declared in the grave, or thy faithfulness in destruction? Shall thy wonders be known in the dark, and thy righteousness in the land of forgetfulness." So Psal. xxx. 9; Isa. xxxviii. 18, 19. The argument seems to be this: Why should we perish? and how shall thine end for which thou hast made us, be obtained in a state of destruction, in which thy glory cannot be known or declared?

This is spoken of as the end of the good part of the moral world, or the end of God's people in the same manner as the glory of God. Isa. xliii. 21, "This people have I formed for myself, they shall show forth my *praise*." 1 Pet. ii. 9, "But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people, *that ye should show forth the praises of him* who hath called you out of darkness into marvellous light."

And this seems to be represented as the thing wherein the value and proper fruit and end of their virtue appears. Isa. lx. 6, speaking of the conversion of the Gentile nations to true religion—"They shall come and *show forth the praises of the Lord*." Isa. lxvi. 19, "I will send—unto the nations—and to the isles afar off, that have not *heard my fame*, neither have seen my glory; and they shall *declare my glory* among the Gentiles."

And this seems by scripture representations to be the end, in the desires of which, and delight in which, appears the proper tendency and rest of true virtue, and holy dispositions, much in the same manner as the glory of God. 1 Chron. xvi. 8, "Make known his deeds among the people." Ver. 23, 24, "Show forth from day to day thy salvation. Declare his glory among the heathen." See also Psal. ix. 1, 11, 14; xix. 1; xxvi. 7; lxxi. 18; lxxv. 9; lxxvi. 1; lxxix. 13; xevi. 2, 3; ci. 1; cvii. 22; cxviii. 17; cxlv. 6, 11, 12; Isa. xlii. 12; lxiv. 1, 2; Jer. l. 10.

This seems to be spoken of as a great end of the acts of God's moral government; particularly the great judgments he executes for sin. Exod. ix. 16, "And in very deed, for this cause have I raised thee up, to show in thee my power; and that my name might be declared throughout all the earth." Dan. iv. 17, "This matter is by the decree of the watchers, &c.—To the intent that the living may know that the Most High ruleth in the kingdom of men, and giveth it to whomsoever he will; and setteth up over it the basest of men." But places to this purpose are too numerous to be particularly recited. See them in the margin.*

This is also spoken of as a great end of God's works of favour and mercy to his people. 2 Kings xix. 19, "Now therefore, O Lord our God, I beseech thee, save thou us out of his hand, that all the kingdoms of the earth *may know that thou art the Lord God, even thou only.*" 1 Kings viii. 59, 60, "That he maintain the cause of his servant, and the cause of his people Israel at all times as the matter shall require, that all the people of the earth may know that the Lord is God, and that there is none else." See other passages to the same purpose referred to in the margin.†

This is spoken of as the end of the eternal damnation of the wicked, and also the eternal happiness of the righteous. Rom. ix. 22, 23, "What if God, willing to show his wrath, and make his power known, endured with much long-suffering the vessels of wrath fitted to destruction; and that he might make known the riches of his glory on the vessels of mercy, which he hath afore prepared unto glory?"

This is spoken of from time to time, as a great end of the miracles which God wrought. See Exod. vii. 17; viii. 10; x. 2; Deut. xxix. 5, 6; Ezek. xxiv. 27.

This is spoken of as a great end of ordinances. Exod.

* Exod. xiv. 17, 18; 1 Sam. xvii. 46; Psal. lxxxiii. 18; Isa. xlv. 3; Ezek. vi. 7, 10, 13, 14; vii. 4, 9, 27; xi. 10—12; xii. 15, 16, 20; xiii. 9, 14, 21, 23; xiv. 8; xv. 7; xxi. 5; xxii. 16; xxv. 7, 11, 17; xxvi. 6; xxviii. 22—24; xxix. 9, 16; xxx. 8, 19, 25, 26; xxxii. 15; xxxiii. 29; xxxv. 4, 12, 15; xxxviii. 23; xxxix. 6, 7, 21, 22.

† Exod. vi. 7; viii. 22; xvi. 12; 1 Kings viii. 43; xx. 28; Psal. cii. 21; Ezek. xxiii. 49; xxiv. 24; xxv. 5; xxxv. 9; xxxix. 21, 22.

xxix. 44—46, "And I will sanctify the tabernacle of the congregation; I will sanctify also both Aaron and his sons, to minister to me in the priest's office. And I will dwell among the children of Israel, and will be their God. And they shall know that I am the Lord their God," &c. Chap. xxxi. 13, "Verily, my sabbaths shall ye keep; for it is a sign between me and you, throughout your generations, that ye may know that I am the Lord that doth sanctify you." We have again almost the same words, Ezek. xx. 12, and ver. 20.

This is spoken of as a great end of the redemption out of Egypt. Psal. cvi. 8, "Nevertheless he saved them for his name's sake, that *he might make his mighty power to be known.*" See also Exod. vii. 5, and Deut. iv. 34, 35. And also of the redemption from the Babylonish captivity. Ezek. xx. 34—38, "And I will bring you out from the people, and will gather you out of the countries whither ye are scattered.—And I will bring you into the wilderness of the people; and there I will plead with you, as I pleaded with your fathers in the wilderness of the land of Egypt.—And I will bring you into the bond of the covenant. And I will purge out the rebels.—*And ye shall know that I am the Lord.*" Verse 42, "*And ye shall know that I am the Lord,* when I shall bring you into the land of Israel." Verse 44, "*And ye shall know that I am the Lord,* when I have wrought with you for *my name's sake.*" See also chap. xxviii. 25, 26; xxxvi. 11; xxxvii. 6, 13.

This is also spoken of as a great end of the work of redemption of Jesus Christ; both of the purchase of redemption by Christ, and the application of redemption. Rom. iii. 25, 26, "Whom God hath set forth to be a propitiation through faith in his blood, *to declare his righteousness.—To declare, I say, at this time, his righteousness:* that he might be just, and the justifier of him that believeth in Jesus." Eph. ii. 4—7, "But God, who is rich in mercy, &c.—*That he might show the exceeding riches of his grace,* in his kindness towards us through Jesus Christ." Chap. iii. 8—10, "To preach among the Gentiles the unsearchable riches of Christ, and to make all men see what is the fellowship of that mystery which from the beginning of the world

hath been hid in God, who created all things by Jesus Christ, *to the intent that now unto the principalities and powers in heavenly places, might be known by the church the manifold wisdom of God.*" Psal. xxii. 21, 22, "Save me from the lion's mouth. *I will declare thy name unto my brethren: in the midst of the congregation will I praise thee.*" Compared with Heb. ii. 12, and John xvii. 26. Isa. lxiv. 4, "O that thou wouldst rend the heavens—to make thy name known to thine adversaries."

And it is spoken of as the end of that great actual salvation, which should follow Christ's purchase of salvation, both among Jews and Gentiles. Isa. xlix. 22, 23, "I will lift up my hand to the Gentiles,—and they shall bring thy sons in their arms—and kings shall be thy nursing-fathers—and thou shalt know that I am the Lord."*

This is spoken of as the end of God's common providence. Job xxxvii. 6, 7, "For he saith to the snow, Be thou on the earth; likewise to the small rain, and to the great rain of his strength. He sealeth up the hand of every man, that all men may know his work."

It is spoken of as the end of the day of judgment, that grand consummation of God's moral government of the world, and the day for the bringing all things to their designed ultimate issue. It is called, "The day of the revelation of the righteous judgment of God," Rom. ii. 5.

And the declaration, or openly manifesting God's excellency, is spoken of as the actual, happy consequence and effect of the work of creation.—Psal. xix. at the beginning, "The heavens declare the glory of God, and the firmament sheweth his handy-work. Day unto day uttereth speech, night unto night sheweth forth knowledge.—In them hath he placed a tabernacle for the sun, which is as a bridegroom coming out of his chamber, and rejoiceth as a strong man to run his race," &c.

In like manner, there are many scriptures that speak of God's PRAISE, in many of the forementioned respects, just in the same manner as of his name and glory.

* See also Ezek. xvi. 62; xxix. 21; xxxiv. 27; xxxvi. 38; xxxix. 28, 29; Joel iii. 17.

This is spoken of as the end of the being of God's people, in the same manner. Jer. xiii. 11, "For as the girdle cleaveth to the loins of a man, so have I caused to cleave unto me the whole house of Israel, and the whole house of Judah, saith the Lord; that they might be unto me for a name, *and for a praise*, and for a glory."

It is spoken of as the end of the moral world. Matt. xxi. 16, "Out of the mouth of babes and sucklings *hast thou perfected praise*." That is, so hast thou in thy sovereignty and wisdom ordered it, that thou shouldest obtain the great end for which intelligent creatures are made, more especially from some of them that are in themselves weak, or inferior and more insufficient. Compare Psal. viii. 1, 2.

And the same thing that was observed before concerning the making known God's excellency, may also be observed concerning *God's praise*. That it is made use of as an argument in deprecating a state of destruction; that in such a state this end cannot be answered, in such a manner as seems to imply its being an ultimate end, that God had made man for. Psal. lxxxviii. 10, "Shall the dead arise and *praise thee*? Shall thy loving-kindness be declared in the grave?—Shall thy wonders be known in the dark?" Psal. xxx. 9, "What profit is there in my blood? When I go down to the pit, *shall the dust praise thee*? Shall it declare thy truth?" Psal. cxv. 17, 18, "The dead *praise not the Lord*, neither any that go down into silence: but we will *bless the Lord*, from this time forth and for evermore, *Praise ye the Lord*." Isa. xxxviii. 18, 19, "For the grave *cannot praise thee*, death cannot celebrate thee; they that go down into the pit cannot hope for thy truth. The living, the living, *he shall praise thee*."

It is spoken of as the end of the virtue of God's people, in like manner as is God's glory. Phil. i. 11, "Being filled with the fruits of righteousness, which are by Jesus Christ *to the praise and glory of God*."

It is spoken of as the end of the work of redemption. In the first chap. of Ephesians where that work in the various parts of it is particularly insisted on, and set forth in its exceeding glory, this is mentioned from time to time as the great end of all, that it should be "*to the praise of his glory*."

(As in ver. 6, 12, 14.) By which we may doubtless understand much the same thing with that which in Phil. i. 11, is expressed, "*his praise and glory.*" Agreeable to this, Jacob's fourth son, from whom the Messiah, the great Redeemer, was to proceed, by the spirit of prophecy, or the special direction of God's providence, was called, PRAISE; with reference to this happy consequence, and glorious end of that great redemption, this Messiah, one of his posterity, was to work out.

This in the Old Testament is spoken of as the end of the forgiveness of the sin of God's people, and their salvation, in the same manner as is God's name and glory. Isa. xlviii. 9, 10, 11, "For my name's sake will I defer mine anger, and for my *praise* will I refrain for thee that I cut thee not off. Behold I have refined thee—for mine own sake, even for mine own sake will I do it; for how should my name be polluted? and my glory will I not give to another." Jer. xxxiii. 8, 9, "And I will cleanse them from all their iniquity,—and I will pardon all their iniquities—And it shall be to me a name of joy, a *praise*, and an honour."

And that the holy part of the moral world do express desires of this, and delight in it, as the end which holy principles in them tend to, reach after, and rest in, in their highest exercises, just in the same manner as the glory of God, is abundantly manifest. It would be endless to enumerate particular places wherein this appears; wherein the saints declare this, by expressing their earnest desires of God's praise; calling on all nations, and all beings in heaven and earth to praise him; in a rapturous manner calling on one another, crying, "Hallelujah; praise ye the Lord, praise him for ever." Expressing their resolutions to praise him as long as they live through all generations, and for ever; declaring how good, how pleasant and comely the *praise* of God is, &c.

And it is manifest that God's *praise* is the desirable and glorious consequence and effect of all the works of creation, by such places as these: Psal. cxlv. 5—10, and cxlviii. throughout, and ciii. 19—22.

SECTION V.

Places of scripture from whence it may be argued, that communication of good to the creature, was one thing which God had in view, as an ultimate end of the creation of the world.

1. According to the scripture, communicating good to the creatures, is what is in itself pleasing to God : and that this is not merely subordinately agreeable, and esteemed valuable on account of its relation to a further end, as it is in executing justice in punishing the sins of men ; which God is inclined to as fit and necessary in certain cases, and on the account of good ends attained by it ; but what God is inclined to on its own account, and what he delights in simply and ultimately. For though God is sometimes in scripture spoken of as taking pleasure in punishing men's sins, Deut. xxviii. 63, "The Lord will rejoice over you to destroy you;" Ezek. v. 13, "Then shall mine anger be accomplished, and I will cause my fury to rest upon them, and I will be comforted;"—yet God is often spoken of as exercising goodness and showing mercy, with delight, in a manner quite different, and opposite to that of his executing wrath. For the latter is spoken of as what God proceeds to with backwardness and reluctance; the misery of the creature being not agreeable to him on its own account. Neh. ix. 17, "That thou art a God ready to pardon, gracious and merciful, slow to anger, and of great loving-kindness." Psal. ciii. 8, "The Lord is merciful and gracious, slow to anger, and plenteous in mercy." Psal. cxlv. 8, "The Lord is gracious and full of compassion, slow to anger, and of great mercy." We have again almost the same words, Jonah iv. 2. Mic. vii. 18, "Who is a God like unto thee, that pardoneth iniquity, &c.—He retaineth not his anger for ever, because he delighteth in mercy." Ezek. xviii. 32, "I have no pleasure in the death of him that dieth, saith the Lord God ; wherefore turn yourselves, and live ye." Lam. iii. 33, "He doth not afflict willingly, nor grieve the children of men." Ezek. xxxiii. 11, "As I live, saith the Lord God, I have no pleasure in the death of the wicked, but that the wicked turn from his way and live : turn ye, turn ye from your evil ways, for why will ye die, O

house of Israel!" 2 Pet. iii. 9, "Not willing that any should perish, but that all should come to repentance."

2. The work of redemption wrought out by Jesus Christ, is spoken of in such a manner as being from the grace and love of God to men, that does not well consist with his seeking a communication of good to them, only subordinately, i. e. not at all from any inclination to their good directly, or delight in giving happiness to them, simply and ultimately considered; but only indirectly, and wholly from a regard to something entirely diverse, which it is a means of. Such expressions as that in John iii. 16, carry another idea: "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." And 1 John iv. 9, 10, "In this was manifested the love of God towards us, because that God sent his only begotten Son into the world, that we might live through him. Herein is love; not that we loved God, but that he loved us, and sent his Son to be a propitiation for our sins." So Eph. ii. 4, "But God, who is rich in mercy, for his great love wherewith he loved us," &c. But if indeed this was only from love to something else, and a regard to a further end, entirely diverse from our good; then all the love is truly terminated in that, its ultimate object! and God's love consists in regard towards that; and therein is God's love, and therein is his love manifested, strictly and properly speaking, and not in that he loved us, or exercised such high regard towards us. For if our good be not at all regarded ultimately, but only subordinately, then our good or interest is, in itself considered, nothing in God's regard or love: God's respect is all terminated upon and swallowed up in something diverse, which is the end, and not in the means.

So the scripture everywhere represents concerning Christ, as though the great things that he did and suffered, were in the most direct and proper sense from exceeding love to us; and not as one may show kindness to a person, to whose interest, simply and in itself considered, he is entirely indifferent, only as it may be a means of promoting the interest of another (that is indeed directly regarded) which is connected with it. Thus the apostle Paul represents the matter, Gal. ii. 20, "Who loved me, and gave himself for me."

Eph. v. 25, "Husbands, love your wives, even as Christ loved the church, and gave himself for it." And Christ himself, John xvii. 19, "For their sakes I sanctify myself." And the scripture represents Christ as resting in the salvation and glory of his people, when obtained, as in what he ultimately sought, as having therein reached the goal at the end of his race; obtained the prize he aimed at; enjoying the travail of his soul, in which he is satisfied, as the recompense of his labours and extreme agonies. Isa. liii. 10, 11, "When thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hand. He shall see of the travail of his soul and shall be satisfied; by his knowledge shall my righteous servant justify many, for he shall bear their iniquities." He sees the travail of his soul, in seeing his seed, the children brought forth in the issue of his travail. This implies, that Christ has his delight, most truly and properly, in obtaining the salvation of his church, not merely as a means conducing to the thing which terminates his delight and joy; but as what he rejoices and is satisfied in, most directly and properly; as to those scriptures which represent him as rejoicing in his obtaining this fruit of his labour and purchase, as the bridegroom, when he obtains his bride. Isa. lxii. 5, "As the bridegroom rejoices over the bride, so shall thy God rejoice over thee." And how emphatical and strong to the purpose, are the expressions in Zeph. iii. 17, "The Lord thy God in the midst of thee is mighty, he will save, he will rejoice over thee with joy; he will rest in his love, he will rejoice over thee with singing." The same thing may be argued from Prov. viii. 30, 31, "Then was I by him, as one brought up with him; and I was daily his delight, rejoicing always before him: rejoicing in the habitable part of his earth, and my delights were with the sons of men." And from those places that speak of the saints as God's portion, his jewels and peculiar treasure; these things are abundantly confirmed by what is related, John xii. 23—32. But the particular consideration of what may be observed to the present purpose, in that passage of scripture, may be referred to the next section.

3. The communications of divine goodness, particularly

forgiveness of sin, and salvation, are spoken of, from time to time, as being for God's goodness' sake, and for his mercies' sake, just in the same manner as they are spoken of as being for God's name's sake, in places observed before. Psal. xxv. 7. "Remember not the sins of my youth, nor my transgressions: according to thy mercy remember thou me, *for thy goodness' sake*, O Lord." In the 11th verse, the psalmist says, "For thy name's sake, O Lord, pardon mine iniquity." Neh. ix. 31, "Nevertheless, *for thy great mercies' sake*, thou hast not utterly consumed them, nor forsaken them; for thou art a gracious and a merciful God." Psal. vi. 4, "Return, O Lord, deliver my soul: O save me *for thy mercies' sake*." Psal. xxxi. 16, "Make thy face to shine upon thy servant: save me *for thy mercies' sake*." Psal. xlv. 26, "Arise for our help; redeem us *for thy mercies' sake*." And here it may be observed, after what a remarkable manner God speaks of his love to the children of Israel in the wilderness, as though his love were for love's sake, and his goodness were its own end and motive. Deut. vii. 7, 8, "The Lord did not set his love upon you, nor choose you, because ye were more in number than any people, for ye were the fewest of all people: *but because the Lord loved you*."

4. That the government of the world in all parts of it, is for the good of such as are to be the eternal subjects of God's goodness, is implied in what the scripture teaches us of Christ's being set at God's right hand, made king of angels and men; set at the head of the universe, having all power given him in heaven and in earth, to that end that he may promote their happiness; being made head over all things to the church, and having the government of the whole creation for their good.* Christ mentions it, Mark xxviii. 29, as the reason why the Son of man is made Lord of the Sabbath, that "the Sabbath was made for man." And if so, we may in like manner argue, that *all things* were made for man, that the Son of man is made Lord of all things.

5. That God uses the whole creation, in his whole govern-

* Eph. i. 20—23; John xvii. 2; Matt. xi. 27, and xxviii. 18, 19; John iii. 35.

ment of it, for the good of his people, is most elegantly represented in Deut. xxxiii. 26, "There is none like the God of Jeshurun, who rideth on the heavens in thine help, and in his excellency on the sky." The whole universe is a machine, which God hath made for his own use, to be his chariot for him to ride in; as is represented in Ezekiel's vision. In this chariot, God's seat or throne is heaven, where he sits, who uses and governs, and rides in this chariot, Ezek. i. 22, 26, 27, 28. The inferior part of the creation, this visible universe, subject to such continual changes and revolutions, are the wheels of the chariot, under the place of the seat of him who rides in this chariot. God's providence in the constant revolution and alterations, and successive events, is represented by the motion of the wheels of the chariot, by the spirit of him who sits in his throne on the heavens, or above the firmament. Moses tells us for whose sake it is, that God moves the wheels of this chariot, or rides in it, sitting in his heavenly seat; and to what end he is making his progress, or goes his appointed journey in it, viz. the salvation of his people.

6. God's judgments on the wicked in this world, and also their eternal damnation in the world to come, are spoken of, as being for the happiness of God's people. So are his judgments on them in this world. Isa. xliii. 3, 4, "For I am the Lord thy God, the Holy One of Israel, thy Saviour. I gave Egypt for thy ransom, Ethiopia and Seba for thee. Since thou hast been precious in my sight, thou hast been honourable, and I have loved thee; therefore will I give men for thee, and people for thy life." So the works of God's vindictive justice and wrath, are spoken of as works of mercy to his people, Psal. cxxxvi. 10, 15, 17, 18, 19, 20. And so is their eternal damnation in another world, Rom. ix. 22, 23, "What if God, willing to show his wrath and make his power known, endured with much long-suffering the vessels of wrath fitted to destruction: and that he might make known the riches of his glory on the vessels of mercy, which he had afore prepared unto glory." Here it is evident the last verse comes in, in connection with the foregoing, as giving another reason of the destruction of the wicked, viz. he showing the riches of his glory on the vessels of mercy;

in higher degrees of their glory and happiness, in an advancement of their relish of their own enjoyments, and greater sense of their value, and of God's free grace in the bestowment.

7. It seems to argue, that God's goodness to them who are to be the eternal subjects of his goodness, is the end of the creation, that the whole creation, in all parts of it, and all God's disposals of it, is spoken of as **THEIRS**. 1 Cor. iii. 22, 23, "All things are yours, whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come, all are yours." The terms are very universal; and both works of creation and providence are mentioned; and it is manifestly the design of the apostle to be understood of every work of God whatsoever. Now, how can we understand this any otherwise, than that all things are for their benefit; and that God made and uses all for their good?

8. All God's works, both his works of creation and providence, are represented as works of goodness or mercy to his people, in the 136th psalm. His wonderful works in general, ver. 4, "To him who alone doth great wonders; for his mercy endureth for ever." The works of creation in all parts of it. Ver. 5—9, "To him that by wisdom made the heavens; for his mercy endureth for ever. To him that stretched out the earth above the waters; for his mercy endureth for ever. To him that made great lights; for his mercy endureth for ever. The sun to rule by day; for his mercy endureth for ever. The moon and stars to rule by night; for his mercy endureth for ever." And God's works of providence, in the following part of the psalm.

9. That expression in the blessed sentence pronounced on the righteous at the day of judgment, "Inherit the kingdom prepared for you from the foundation of the world," seems to hold forth as much, as that the eternal expressions and fruits of God's goodness to them, was God's end in creating the world, and in his providential disposals ever since the creation: that God in all his works, in laying the foundation of the world, and ever since the foundation of it, had been preparing this kingdom and glory for them.

10. Agreeable to this, the good of men is spoken of as an

ultimate end of the virtue of the moral world. Rom. xiii. 8—10, "He that loveth another hath fulfilled the law. For this, Thou shalt not commit adultery, Thou shalt not kill, &c.—And if there be any other commandment, it is briefly comprehended in this saying, Thou shalt love thy neighbour as thyself. *Love worketh no ill to his neighbour; therefore love is the fulfilling of the law.*" Gal. v. 14, "All the law is fulfilled in one word, even in this, Thou shalt love thy neighbour as thyself." James ii. 8, "If ye fulfil the royal law according to the scripture, Thou shalt love thy neighbour as thyself, thou shalt do well."

If the good of the creature be one end of God in all things he does; and so be one end of all things that he requires moral agents to do; and an end they should have respect to in all that they do, and which they should regulate all parts of their conduct by; these things may be easily explained: but otherwise it seems difficult to be accounted for, that the Holy Ghost should thus express himself from time to time. The scripture represents it to be the spirit of all true saints, to prefer the welfare of God's people to their chief joy. And this was the spirit of Moses and the prophets of old; and the good of God's church was an end they regulated all their conduct by. And so it was with the apostles. 2 Cor. iv. 15, "For all things are for your sakes." 2 Tim. ii. 10, "I endure all things for the elect's sake, that they may also obtain the salvation which is in Christ Jesus, with eternal glory." And the scriptures represent as though every Christian should, in all things he does, be employed for the good of God's church as each particular member of the body is in all things employed for the good of the body. Rom. xii. 4, 5, &c.; Eph. iv. 15, 16; 1 Cor. xii. 12, 25, to the end; together with the whole of the next chapter. To this end the scripture teaches us the angels are continually employed, Heb. i. 14.

SECTION VI.

Wherein is considered what is meant by the glory of God, and the name of God in scripture, when spoken of as God's end in his works.

Having thus considered what things are spoken of in the holy scriptures as the ends of God's works, and in such a manner as justly to lead us to suppose they were the ends which God had ultimately in view in the creation of the world, I now proceed particularly to inquire concerning some of these things, what they are, and how the terms are to be understood.

I begin first, with the GLORY OF GOD.

And here I might observe, that the phrase, *the glory of God*, is sometimes manifestly used to signify the second person of the Trinity. But it is not necessary at this time to consider that matter, or stand to prove it from particular passages of scripture. Omitting this therefore, I proceed to observe concerning the Hebrew word כבוד, which is the word most commonly used in the Old Testament where we have the word *glory* in the English Bible. The root which it comes from is either the verb כבד, which signifies to be heavy, or make heavy, or from the adjective כבד, which signifies heavy or weighty. These, as seems pretty manifest, are the primary significations of these words, though they have also other meanings which seem to be derivative. The noun כבוד signifies gravity, heaviness, greatness and abundance. Of very many places it will be sufficient to name a few: Prov. xxvii. 3; 2 Sam. xiv. 26; 1 Kings xii. 11; Psal. xxxviii. 4; Isa. xxx. 27. And as the weight of bodies arises from two things, namely, solidity or density, or specific gravity, as it is called, and their magnitude; so we find the word used to signify dense, as in Exod. xix. 16, ענן כבד a dense cloud. And it is very often used for great. Isa. xxxii. 2; Gen. v. 9; 1 Kings x. 2; 2 Kings vi. 14; xviii. 17; Isa. xxxvi. 2, and other places.

The word כבוד, which is commonly translated glory, is used in such a manner as might be expected from this signification of the words from whence it comes. Sometimes it is used to signify what is internal, what is within the be-

ing or person, inherent in the subject, or what is in the possession of the person: and sometimes for emanation, exhibition, or communication of this internal glory; and sometimes for the knowledge or sense, or effect of these, in those who behold it, to whom the exhibition or communication is made; or an expression of this knowledge, or sense or effect. And here I would note, that agreeable to the use of this word in the Old Testament is that of the word $\delta\acute{o}\xi\alpha$ in the New. For as the word כבוד is generally translated by $\delta\acute{o}\xi\alpha$ in the Septuagint; so it is apparent, that this word is designed to be used to signify the same thing in the New Testament with the other in the Old. This might be abundantly proved by comparing particular places of the Old Testament; but probably it will not be denied.

I therefore proceed particularly to consider these words with regard to their use in scripture, in each of the fore-mentioned ways.

1. As to internal glory. When the word is used to signify what is within, inherent, or in the possession of the subject, it very commonly signifies excellency or great valuable-ness, dignity, or worthiness or regard. This, according to the Hebrew idiom, is, as it were, the *weight* of a thing, as that by which it is heavy; as to be *light*, is to be worthless, without value, contemptible. Num. xxi. 5, "This *light* bread." 1 Sam. xviii. 23, "Seemeth it a *light* thing." Judg. ix. 4, "*Light* persons," i. e. worthless, vain, vile persons. So Zeph. iii. 4. To set *light* is to despise, 2 Sam. xix. 43. Belshazzar's vileness in the sight of God, is represented by his being *Tekel*, weighed in the balances and found light, Dan. v. 27. And as the weight of a thing arises from these two things, its magnitude, and its specific gravity conjunctly, so the word *glory* is very commonly used to signify the excellency of a person or thing, as consisting either in greatness, or in beauty, or as it were preciousness, or in both conjunctly; as will abundantly appear by considering the places referred to in the margin.*

* Exod. xvi. 7; xxviii. 2, 40; iii. 8; Num. xvi. 19; Deut. v. 24; xxviii. 58; 2 Sam. vi. 20; 1 Chron. xvi. 24; Esth. i. 4; Job xxix. 20; Psal. xix. 1; xlv. 13; lxiii. 3; lxvi. 3; lxvii. 6; lxxxvii. 3; cii. 16; cxlv. 5, 12, 13; Isa. iv. 2; x. 18; xvi. 40; xxxv. 21; xl. 5; lx.

Sometimes that internal great and excellent good, which is called glory, is rather in possession than inherent. Any one may be called *heavy*, that possesses an abundance; and he that is empty and destitute, may be called *light*. Thus we find riches is sometimes called *glory*. Gen. xxxi. 1, "And of that which was our father's hath he gotten all this glory." Esth. v. 11, "Haman told them of the glory of his riches." Psal. xlix. 16, 17, "Be not afraid when one is made rich, when the glory of his house is increased. For when he dieth, he shall carry nothing away, his glory shall not descend after him." Nah. ii. 9, "Take ye the spoil of silver, take the spoil of gold; for there is none end of the store and glory out of the pleasant furniture."

And it is often put for a great height of happiness and prosperity, and fulness of good in general. Gen. xlv. 13, "You shall tell my father of all my glory in Egypt." Job xix. 9, "He hath stripped me of my glory." Isa. x. 3, "Where will you leave your glory." Ver. 10, "Therefore shall the Lord of hosts send among his fat ones leanness, and under his glory shall he kindle a burning, like the burning of a fire." Isa. xvii. 3, 4, "The kingdom shall cease from Damascus, and the remnant of Syria; they shall be as the glory of the children of Israel. And in that day it shall come to pass, that the glory of Jacob shall be made thin, and the fatness of his flesh shall be made lean." Isa. xxi. 16, "And all the glory of Kedar shall fail." Isa. lxi. 6, "Ye shall eat the riches of the Gentiles, and in their glory shall ye boast yourselves." Chap. lxvi. 11, 12, "That ye may milk out, and be delighted with the abundance of her glory.—I will extend peace to her, like a river, and the glory of the Gentiles like a flowing stream." Hos. ix. 11, "As for Ephraim, their glory shall fly away as a bird." Matt. iv. 8, "Showeth him all the kingdoms of the world, and the glory of them." Luke xxiv. 26, "Ought not Christ to have suffered these things, and to enter into his glory?"

13; lxii. 2; Ezek. xxxi. 18; Hab. ii. 14; Hag. ii. 3, 9; Matt. vi. 29; xvi. 27; xxiv. 30; Luke ix. 31, 32; John i. 14; ii. 11; xi. 40; Rom. vi. 4; 1 Cor. ii. 8; xv. 40; 2 Cor. iii. 10; Eph. iii. 21; Col. i. 11; 2 Thess. i. 9; Tit. ii. 13; 1 Pet. i. 24; 2 Pet. i. 17.

John xvii. 27, "And the glory which thou gavest me, have I given them." Rom. v. 2, "And rejoice in hope of the glory of God." Chap. viii. 18, "The sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us." See also chap. ii. 7—10, and iii. 23, and ix. 23. 1 Cor. ii. 7, "The hidden wisdom which God ordained before the world, unto our glory." 2 Cor. iv. 17, "Worketh out for us a far more exceeding and eternal weight of glory." Eph. i. 18, "And what the riches of the glory of his inheritance in the saints." 1 Pet. iv. 13, "But rejoice, inasmuch as ye are made partakers of Christ's sufferings; that when his glory shall be revealed, ye may be glad also with exceeding joy." Chap. i. 8, "Ye rejoice, with joy unspeakable and full of glory."*

2. The word glory, is used in scripture often to express the exhibition, emanation or communication of the internal glory. Hence it often signifies a visible exhibition of glory; as in an effulgence or shining brightness, by an emanation of beams of light. Thus the brightness of the sun, and moon, and stars, is called their glory, in 1 Cor. xv. 41. But in particular, the word is very often thus used, when applied to God and Christ. As in Ezek. i. 28, "As the appearance of the bow that is in the cloud in the day of rain, so was the appearance of the brightness round about. This was the appearance of the likeness of the glory of the Lord." And chap. x. 4, "Then the glory of the Lord went up from the cherub, and stood over the threshold of the house, and the house was filled with the cloud, and the court was full of the brightness of the Lord's glory." Isa. vi. 1—3, "I saw the Lord sitting upon a throne, high and lifted up, and his train filled the temple. Above it stood the seraphim.—And one cried to another, and said, Holy, holy, holy is the Lord of hosts, the whole earth is full of his glory." Compared with John xii. 41, "These things said Esaias, when he saw his glory and spake of him." Ezek.

* See also, Col. i. 27, and iii. 4; 1 Thess. ii. 12; 2 Thess. ii. 14; 1 Tim. iii. 16; 2 Tim. ii. 10; Heb. ii. 10; 1 Pet. i. 11, 21, and v. 1, 10; 2 Pet. i. 3; Rev. xxi. 24, 26; Psal. lxxiii. 24, and cxlix. 5; Isa. xi. 10.

xlili. 2, "And behold the glory of the God of Israel came from the way of the east.—And the earth *shined* with his glory." Isa. xxiv. 23, "Then the moon shall be confounded, and the sun ashamed, when the Lord of hosts shall reign in mount Zion, and in Jerusalem, and before his ancients *gloriously*." Isa. lx. 1, 2, "Arise, shine, for thy light is come, and the glory of the Lord is risen upon thee. For behold the darkness shall cover the earth, and gross darkness the people; but the Lord shall arise upon thee, and his glory shall be seen upon thee." Together with verse 19, "The sun shall be no more thy light by day, neither for brightness shall the moon give light unto thee: but the Lord shall be unto thee an everlasting light, and thy God thy glory." Luke ii. 9, "The glory of the Lord shone round about them." Acts xxii. 11, "And when I could not see for the glory of that light." In 2 Cor. iii. 7, The shining of Moses' face is called *the glory of his countenance*. And to this Christ's glory is compared, verse 18, "But we all with open face, beholding as in a glass the glory of the Lord, are changed into the same image, from glory to glory." And so chap. iv. 4, "Lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them." Ver. 6, "For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ." Heb. i. 3, "Who is the *brightness* of his glory." The apostle Peter, speaking of that emanation of exceeding brightness, from the bright cloud that overshadowed the disciples in the mount of transfiguration, and of the shining of Christ's face at that time, says, 2 Pet. i. 17, "For he received from God the Father honour and glory, when there came such a voice to him from the excellent glory, This is my beloved Son, in whom I am well pleased." Rev. xviii. 1, "Another angel came down from heaven, having great power, *and the earth was lightened with his glory*." Rev. xxi. 11, "Having the glory of God, and her light was like unto a stone most precious, like a jasper stone, clear as crystal." Ver. 23, "And the city had no need of the sun, nor of the moon to shine in it; for the glory of God did lighten it." See the word for a visible effulgence

or emanation of light in the places to be seen in the margin.*

The word *glory*, as applied to God or Christ, sometimes evidently signifies the communications of God's fulness, and means much the same thing, with God's abundant and exceeding goodness and grace. So Eph. ii. 16, "That he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man." The expression, "According to the riches of his glory," is apparently equivalent to that in the same epistle, chap. i. 7, "According to the riches of his grace." And chap. ii. 7, "The exceeding riches of his grace in his kindness towards us, through Christ Jesus." In like manner is the word *glory* used in Phil. iv. 19, "But my God shall supply all your need, according to his riches in glory, by Christ Jesus." And Rom. ix. 23, "And that he might make known the riches of his glory on the vessels of mercy." In this and the foregoing verse, the apostle speaks of God's making known two things, his great wrath, and his rich grace; the former on the vessels of wrath, ver. 22; the latter, which he calls *the riches of his glory*, on the vessels of mercy, ver. 23. So when Moses says, "I beseech thee show me thy *glory*;" God granting his request, makes answer, "I will make all my *goodness* to pass before thee." Exod. xxxiii. 18, 19.†

* Exod. xvi. 12, and xxiv. 16, 17, 23, and xl. 34, 35; Lev. ix. 6, 23; Numb. xiv. 10, and xvi. 19; 1 Kings viii. 11; 2 Chron. v. 14, and vii. 1, 2, 3; Isa. lviii. 8; Ezek. iii. 23, and viii. 4, and ix. 3, and x. 18, 19, and xi. 22, 23, and xliii. 4, 5, and xlv. 4; Acts vii. 55; Rev. xv. 8.

† Dr. Goodwin observes (vol. i. of his works, part 2d, page 166), that riches of his grace are called *riches of glory* in scripture. "The scripture," says he, "speaks of riches of glory in Eph. iii. 16, 'That he would grant you according to the riches of his glory;' yet eminently mercy is there intended: for it is that which God bestows, and which the apostle there prayeth for. And he calls his mercy there his glory, as elsewhere he doth, as being the most eminent excellency in God. —That in Rom. ix. 22, 23, compared, is observable. In the 22d verse, where the apostle speaks of God's making known the power of his wrath, saith he, 'God willing to show his wrath, and make his power known.' But in verse 23d, when he comes to speak of mercy, he saith, 'That he might make known the riches of his glory on the vessels of mercy.'"

What we find in John xii. 22—32, is worthy of particular notice in this place. The words and behaviour of Christ, which we have an account of here, argue two things.

1. That the happiness and salvation of men was an end that Christ ultimately aimed at in the labours and sufferings he went through, for our redemption (and consequently, by what has been before observed, an ultimate end of the work of creation). The very same things which were observed before in this passage (chap. ii. sect. iii.) concerning God's glory, are equally and in the same manner observable, concerning the salvation of men. As it was there observed, that Christ in the great conflict of his soul, in the view of the near approach of the most extreme difficulties which attended his undertaking, comforts himself in a certain prospect of obtaining the end he had chiefly in view,—it was observed, that the glory of God is therefore mentioned and dwelt upon by him, as what his soul supported itself and rested in, as this great end. And at the same time, and exactly in the same manner, is the salvation of men mentioned and insisted on, as the end of these great labours and sufferings, which satisfied his soul, in the prospect of undergoing them. Compare the 23d and 24th verses; and also the 28th and 29th verses; ver. 31 and 32. And,

2. The glory of God, and the emanations and fruits of his grace in man's salvation, are so spoken of by Christ on this occasion in just the same manner, that it would be quite unnatural to understand him as speaking of two distinct things. Such is the connexion, that what he says of the latter, must most naturally be understood as exegetical of the former. He first speaks of his own glory and the glory of his Father, as the great end that should be obtained by what he is about to suffer; and then explains and amplifies what he says on this, in what he expresses of the salvation of men that shall be obtained by it. Thus, in the 23d verse he says, "The hour is come that the Son of man should be glorified." And in what next follows, he evidently shows how he was to be glorified, or wherein his glory consisted: "Verily, verily, I say unto you, Except a corn of wheat fall into the ground, and die, it abideth alone; but if it die, it bringeth forth much fruit." As much fruit is the glory of the seed, so is

the multitude of redeemed ones, which should spring from his death, his glory.* So concerning the glory of his Father, in the 27th and following verses: "Now is my soul troubled, and what shall I say? Father save me from this hour! But for this cause came I unto this hour. Father, glorify thy name. Then came there a voice from heaven, saying, I have both glorified it, and will glorify it again." In an assurance of this, which this voice declared, Christ was greatly comforted, and his soul even exulted under the view of his approaching sufferings. And what this glory was, in which Christ's soul was so comforted on this occasion, his own words, which he then spake, plainly show. When the people said it thundered; and others said an angel spake to him, then Christ explains the matter to them, and tells them what this voice meant. Ver. 30—32, "Jesus answered and said, This voice came not because of me, but for your sakes. Now is the judgment of this world; now shall the prince of this world be cast out. And I, if I be lifted up from the earth, will draw all men unto me." By this behaviour, and these speeches of our Redeemer, it appears that the expressions of divine grace, in the sanctification and happiness of the redeemed, are especially that glory of his, and his Father, which was the joy that was set before him, for which he endured the cross, and despised the shame: and that this glory especially, was the end of the travail of his soul, in obtaining which end he was satisfied, agreeable to Isa. liii. 10, 11.

This is agreeable to what has been just observed, of God's glory being so often represented by an effulgence, or emanation, or communication of light, from a luminary or fountain of light. What can be thought of, that so naturally and aptly represents the emanation of the internal glory of God: or the flowing forth, and abundant communication of that infinite fulness of good that is in God? Light is very often in scripture put for comfort, joy, happiness, and for good in general.†

* Here may be remembered what was before observed of the church's being so often spoken of as the glory and fulness of Christ.

† Isa. vi. 3, "Holy, holy, holy is the Lord of hosts, the whole earth is full of his glory." In the original, *His glory is the fulness of the*

Again the word *glory*, as applied to God in scripture, implies the view or knowledge of God's excellency. The exhibition of glory is to the view of beholders. The manifestation of glory, the emanation or effulgence of brightness, has relation to the eye. Light or brightness is a quality that has relation to the sense of seeing: we see the luminary by its light. And knowledge is often expressed in scripture by light. The word *glory*, very often in scripture signifies or implies *honour*, as any one may soon see by casting his eye on a concordance.* But honour implies the knowledge of the dignity and excellency of him who hath the honour; and this is often more especially signified by the word *glory*, when applied to God. Numb. xiv. 21, "But as truly as I live, all the earth shall be filled with the glory of the Lord;" i. e. all the earth shall see the manifestations I will make of my perfect holiness and hatred of sin, and so of my infinite excellence. This appears by the context. So Ezek. xxxix. 21—23, "And I will set my glory among the heathen, and all the heathen *shall see* my judgment that I have executed, and my hand that I have laid upon them. So the house of Israel *shall know* that I am the Lord their God. And the heathen *shall know* that the house of Israel went into captivity for their iniquity." And it is manifest in many places, where we read of God's glorifying himself, or of his being glorified, that one thing directly intended, is a manifesting or making known his divine greatness and excellency.

Again, glory, as the word is used in scripture, often signifies or implies *praise*. This appears from what was observed before, that glory very often signifies honour, which is much the same thing with praise, viz. high esteem and respect of heart, and the expression and testimony of

whole earth: which signifies much more than the words of the translation. God's glory, consisting especially in his holiness, is that, in the sight or communications of which man's fulness, i. e. his holiness and happiness, consists. By God's glory here, there seems to be respect to that train, or those effulgent beams that filled the temple: these beams signifying God's glory shining forth and communicated. This effulgence or communication, is the fulness of all intelligent creatures, who have no fulness of their own.

* See particularly, Heb. iii. 3.

it in words and actions.¹ And it is manifest that the words *glory* and *praise*, are often used as equivalent expressions in scripture. Psal. l. 23, "Whoso offereth praise, glorifieth me." Psal. xxii. 23, "Ye that fear the Lord, praise him; all ye seed of Israel, glorify him." Isa. xlii. 8, "My glory I will not give unto another, nor my praise to graven images." Ver. 12, "Let them give glory unto the Lord, and declare his praise in the islands." Isa. xlviii. 9—11, "For my name's sake will I defer mine anger; for my praise will I refrain for thee.—For mine own sake will I do it; for—I will not give my glory unto another." Jer. xiii. 11, "That they might be unto me for a people, and for a name, and for a praise, and for a glory." Eph. i. 6, "To the praise of the glory of his grace." Ver. 12, "To the praise of his glory." So ver. 14, "The phrase is apparently equivalent to that, Phil. i. 11, "Which are by Jesus Christ unto the praise and glory of God." 2 Cor. iv. 15, "That the abundant grace might, through the thanksgiving of many, redound to the glory of God."

It is manifest the *praise of God*, as the phrase is used in scripture, implies the high esteem and love of the heart, exalting thoughts of God, and complacence in his excellence and perfection. This is so manifest to every one acquainted with the scripture, that there seems to be but little or no need to refer to particular places. However, if any need satisfaction, they may, among innumerable other places which might be mentioned, turn to those in the margin.*

It also implies joy in God, or rejoicing in his perfections, as is manifest by Psal. xxxiii. 2, "*Rejoice* in the Lord, O ye righteous, for *praise* is comely for the upright." Other passages to the same purpose, see in the margin.† How often do we read of *singing praise*? But singing is commonly an expression of joy. It is called making a joyful noise.‡ And

* Psal. cxlv. 1—12, and xxxiv. 1—3, and xlv. 8, and lxxi. 14, 15, and xcix. 2, 3, and cvii. 31, 32, and cviii. 3, 4, 5, and cxix. 164, and cxlviii. 13, and cl. 2; Rev. xix. 1, 2, 3.

† Psal. ix. 1, 2, 14, and xxviii. 7, and xxxv. 27, 28, and xlii. 4, and lxiii. 5, and lxvii. 3, 4, 5, and lxxi. 22, 23, and civ. 33, 34, and cvi. 47, and cxxxv. 3, and cxlvii. 1, and cxlix. 1, 2, 5, 6; Acts ii. 46, 47, and iii. 8; Rev. xix. 6, 7.

‡ Psal. lxvi. 1, 2, and xevi. 4, 5.

as it is often used, it implies gratitude or love to God for his benefits to us.*

Having thus considered what is implied in the phrase, THE GLORY OF GOD, as we find it used in scripture; I proceed to inquire what is meant by the *name* of God.

And I observe, that it is manifest that God's name and his glory, at least very often, signify the same thing in scripture. As it has been observed concerning the glory of God, that it sometimes signifies the second person in the Trinity; the same might be shown of the name of God, if it were needful in this place. But that the name and glory of God are often equipollent expressions, is manifest by Exod. xxxiii. 18, 19. When Moses says, "I beseech thee, show me thy glory:" and God grants his request, he says, "I will proclaim the *name* of the Lord before thee." Psal. viii. 1, "O Lord, how excellent is thy name in all the earth! Who hast set thy glory above the heavens." Psal. lxxix. 9, "Help us! O God of our salvation, for the glory of thy name; and deliver us, and purge away our sins for thy name's sake." Psal. cii. 15, "So the heathen shall fear the *name* of the Lord; and all the kings of the earth thy *glory*." Psal. cxlviii. 13, "His *name* alone is excellent, and his *glory* is above the earth and heaven." Isa. xlviii. 9, "For my *name's* sake will I defer mine anger, and for my *praise* will I refrain for thee." Ver. 11, "For mine own sake, even for mine own sake will I do it: for how should my *name* be polluted? And I will not give my *glory* unto another." Isa. xlix. 19, "They shall fear the *name* of the Lord from the west, and his *glory* from the rising of the sun." Jer. xiii. 11, "That they might be unto me for a *name*, and for a *praise*, and for a *glory*." As glory often implies the manifestation, publication, and knowledge of excellency, and the honour that any one has in the world; so it is evident does *name*. Gen. xi. 4, "Let us make us a *name*." Deut. xxvi. 19, "And to make thee high above all nations, in praise, in name, and in honour."†

* Psal. xxx. 12, and xxxv. 18, and lxiii. 3, 4, and lxvi. 8, 9, and lxxi. 6—8, and lxxix. 13, and xcviii. 4, 5, and c. 4, and cvii. 21, 22, and cxxxviii. 2. And many other places.

† See also 2 Sam. vii. 9, and viii. 13, and xxiii. 18; Neh. ix. 10; Job xxx. 8; Prov. xxii. 1. Many other places import the same thing.

So it is evident that by *name* is sometimes meant much the same thing as praise, by several places which have been just mentioned, as Isa. xlviii. 9; Jer. xiii. 11; Deut. xxvi. 19. And also by Jer. xxxiii. 9, "And it shall be unto me for a *name*, a *praise*, and an *honour*, before all the nations of the earth, which shall hear of all the good I do unto them." Zeph. iii. 20, "I will make you a *name* and a *praise* among all people of the earth."

And it seems that the expression or exhibition of God's goodness is especially called his *name*, in Exod. xxxiii. 19, "I will make all my goodness pass before thee, and I will proclaim the *name* of the Lord before thee." And chap. xxxiv. 5—7, "And the Lord descended in the cloud, and stood with him there, and proclaimed the *name* of the Lord. And the Lord passed by before him, and proclaimed, The Lord, The Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth; keeping mercy for thousands," &c.

And the same illustrious brightness and effulgence in the pillar of cloud that appeared in the wilderness, and dwelt above the mercy-seat in the tabernacle and temple, (or rather the spiritual divine brightness and effulgence represented by it,) which is so often called *the glory of the Lord*, is also often called *the name of the Lord*. Because God's glory was to dwell in the tabernacle, therefore he promises, Exod. xxix. 43, "There will I meet with the children of Israel, and the tabernacle shall be sanctified by my glory." And the temple was called *the house of God's glory*, Isa. lx. 7. In like manner, the *name* of God is said to dwell in the sanctuary. Thus we often read of the place that God chose, *to put his name there*: or, as it is in the Hebrew, to cause his name to inhabit there. So it is sometimes rendered by our translators. As Deut. xii. 11, "Then there shall be a place which the Lord your God shall choose *to cause his name to dwell there*." And the temple is often spoken of as built *for God's name*. And in Psal. lxxiv. 7, the temple is called the *dwelling-place of God's name*. The mercy-seat in the temple was called the throne of God's name or glory, Jer. xiv. 21, "Do not abhor us, for thy name's sake, do not disgrace the throne of thy

glory." Here God's *name* and his *glory* seem to be spoken of as the same.

SECTION VII.

Showing, that the ultimate end of the creation of the world is but one, and what that one end is.

From what has been observed in the last section, it appears, that however the last end of the creation is spoken of in scripture under various denominations ; yet, if the whole of what is said relating to this affair be duly weighed, and one part compared with another, we shall have reason to think, that the design of the Spirit of God does not seem to be to represent God's ultimate end as manifold, but as one. For though it be signified by various names, yet they appear not to be names of different things, but various names involving each other in their meaning ; either different names of the same thing, or names of several parts of one whole, or of the same whole viewed in various lights, or in its different respects and relations. For it appears, that all that is ever spoken of in the scripture as an ultimate end of God's works, is included in that one phrase, *the glory of God* ; which is the name by which the last end of God's works is most commonly called in scripture ; and seems to be the name which most aptly signifies the thing.

The thing signified by that name, *the glory of God*, when spoken of as the supreme and ultimate end of the work of creation, and of all God's works, is the emanation, and true external expression of God's internal glory and fulness ; meaning by his fulness, what has already been explained ; or in other words, God's internal glory extant, in a true and just exhibition, or external existence of it. It is confessed, that there is a degree of obscurity in these definitions ; but perhaps an obscurity which is unavoidable, through the imperfection of language, and words being less fitted to express things of so sublime a nature. And therefore the thing may possibly be better understood, by using many words and a variety of expressions, by a particular consideration of it, as it were by parts, than by any short definition.

There is included in this the exercise of God's perfections to produce a proper effect, in opposition to their lying eternally dormant and ineffectual : as his power being eternally without any act or fruit of that power ; his wisdom eternally ineffectual in any wise production, or prudent disposal of any thing, &c. ;—the manifestation of his internal glory to created understandings ;—the communication of the infinite fulness of God to the creature ;—the creature's high esteem of God, love to God, and complacency and joy in God ; and the proper exercises and expressions of these.

These at first view may appear to be entirely distinct things : but if we more closely consider the matter, they will all appear to be one thing, in a variety of views and relations. They are all but the emanation of God's glory ; or the excellent brightness and fulness of the divinity diffused, overflowing, and as it were enlarged ; or in one word, *existing ad extra*. God's exercising his perfection to produce a proper effect, is not distinct from the emanation or communication of his fulness ; for this is the effect, namely, his fulness communicated, and the producing this effect is the communication of his fulness ; and there is nothing in this effectual exerting of God's perfection but the emanation of God's internal glory. The emanation or communication, is of the internal glory or fulness of God, as it is. Now God's internal glory, as it is in God, is either in his undertaking or will. The glory or fulness of his understanding, is his knowledge. The internal glory and fulness of God, which we must conceive of as having its special seat in his will, is his holiness and happiness. The whole of God's internal good or glory, is in these three things, namely, his infinite knowledge, his infinite virtue or holiness, and his infinite joy and happiness. Indeed there are a great many attributes in God, according to our way of conceiving or talking of them ; but all may be reduced to these ; or to the degree, circumstances and relations of these. We have no conception of God's power, different from the degree of these things, with a certain relation of them to effects. God's infinity is not so properly a distinct kind of good in God, but only expresses the *degree* of the good there is in him. So God's eternity is not a distinct good ; but is the duration of good. His immuta-

bility is still the same good, with a negation of change. So that, as I said, the fulness of the Godhead is the fulness of his understanding, consisting in his knowledge; and the fulness of his will, consisting in his virtue and happiness. And therefore, the external glory of God consists in the communication of these. The communication of his knowledge is chiefly in giving the knowledge of himself: for this is the knowledge in which the fulness of God's understanding chiefly consists. And thus we see how the manifestation of God's glory to created understandings, and their seeing and knowing it, is not distinct from an emanation or communication of God's fulness, but clearly implied in it. Again, the communication of God's virtue or holiness, is principally in communicating the love of himself,—which appears by what has before been observed. And thus we see how, not only the creature's seeing and knowing God's excellence, but also supremely esteeming and loving him, belongs to the communication of God's fulness. And the communication of God's joy and happiness consists chiefly in communicating to the creature that happiness and joy which consist in rejoicing in God, and in his glorious excellency; for in such joy God's own happiness does principally consist. And in these things, viz. in knowing God's excellency, loving God for it, and rejoicing in it; and in the exercise and expression of these consists God's honour and praise; so that these are clearly implied in that glory of God, which consists in the emanation of his internal glory. And though we suppose all these things, which seem to be so various, are signified by that *glory*, which the scripture speaks of as the last end of all God's works; yet it is manifest there is no greater, and no other variety in it, than in the internal and essential glory of God itself. God's internal glory is partly in his understanding, and partly in his will. And this internal glory, as seated in the will of God, implies both his holiness and his happiness: both are evidently God's glory, according to the use of the phrase. So that as God's external glory is only the emanation of his internal glory, this variety necessarily follows. And again, it hence appears that here is no other variety or distinction, but what necessarily arises from the distinct faculties of the creature, to which the com-

munication is made, as created in the image of God; even as having these two faculties of understanding and will. God communicates himself to the understanding of the creature, in giving him the knowledge of his glory; and to the will of the creature, in giving him holiness, consisting primarily in the love of God; and in giving the creature happiness chiefly consisting in joy in God. These are the sum of that emanation of divine fulness called in scripture, *the glory of God*. The first part of this glory is called *truth*, the latter *grace*. John i. 14, "We beheld his *glory*, the glory of the only begotten of the Father, full of *grace* and *truth*."

Thus we see that the great and last end of God's works, which is so variously expressed in scripture, is indeed but *one*; and this *one* end is most properly and comprehensively called, THE GLORY OF GOD; by which name it is most commonly called in scripture; and is fitly compared to an effulgence or emanation of light from a luminary, by which this glory of God is abundantly represented in scripture. Light is the external expression, exhibition, and manifestation of the excellency of the luminary, of the sun for instance: It is the abundant, extensive emanation and communication of the fulness of the sun to innumerable beings that partake of it. It is by this that the sun itself is seen, and his glory beheld, and all other things are discovered: it is by a participation of this communication from the sun, that surrounding objects receive all their lustre, beauty, and brightness. It is by this that all nature is quickened, and receives life, comfort, and joy. Light is abundantly used in scripture to represent and signify these three things, knowledge, holiness, and happiness.*

* It is used to signify knowledge, or that manifestation and evidence by which knowledge is received. Psal. xix. 8, and cxix. 105, 130; Prov. vi. 23; Isa. viii. 20, and ix. 2, and xxix. 18; Dan. v. 11. Eph. v. 13, "But all things that are reprov'd, are made manifest by the light: for whatsoever doth make manifest, is light." And in other places of the New Testament innumerable.

It is used to signify virtue, or moral good. Job xxv. 5; Eccl. viii. 1; Isa. v. 20, and xxiv. 23, and lxii. 1; Ezek. xxviii. 7, 17; Dan. ii. 31; 1 John i. 5. And many other places.

And it is abundantly used to signify comfort, joy, and happiness.

What has been said may be sufficient to show how those things, which are spoken of in scripture as ultimate ends of God's works, though they may seem at first view to be distinct, are all plainly to be reduced to this one thing, viz. God's internal glory or fulness extant externally, or existing in its emanation. And though God, in seeking this end, seeks the creature's good; yet therein appears his supreme regard to himself.

The emanation or communication of the divine fulness, consisting in the knowledge of God, love to God, and joy in God, has relation indeed both to God and the creature: but it has relation to God as its fountain, as it is an emanation from God; and as the communication itself, or thing communicated, is something divine, something of God, something of his internal fulness; as the water in the stream is something of the fountain; and as the beams of the sun are something of the sun. And again, they have relation to God, as they have respect to him as their object: for the knowledge communicated is the knowledge of God; and so God is the object of the knowledge: and the love communicated, is the love of God; so God is the object of that love: and the happiness communicated, is joy in God; and so he is the object of the joy communicated. In the creature's knowing, esteeming, loving, rejoicing in, and praising God, the glory of God is both exhibited and acknowledged; his fulness is received and returned. Here is both an *emanation*, and *remanation*. The refulgence shines upon and into the creature, and is reflected back to the luminary. The beams of glory come from God, and are something of God, and are refunded back again to their original. So that the whole is *of* God, and *in* God, and *to* God; and God is the beginning, middle, and end in this affair.

And though it be true that God has respect to the creature in these things; yet his respect to himself, and to the creature in this matter, are not properly to be looked upon as a double and divided respect of God's heart. What has

Esth. viii. 16; Job xviii. 18, and xxii. 28, and xxix. 3, and xxx. 26; Psal. xxvii. 1, and xcvii. 11, and cxviii. 27, and cxii. 4; Isa. xlii. 16, and l. 10, and lix. 9; Jer. xiii. 16; Lam. iii. 2; Ezek. xxxii. 8; Amos. v. 18; Mic. 7, 8, 9. And other places.

been said in chap. i. sect. 3, 4, may be sufficient to show this. Nevertheless, it may not be amiss here briefly to say a few things; though they are mostly implied in what has been said already.

When God was about to create the world, he had respect to that emanation of his glory, which is actually the consequence of the creation, just as it is with regard to all that belongs to it, both with regard to its relation to himself and the creature. He had regard to it as an emanation from himself, and a communication of himself, and as the thing communicated, in its nature returned to himself, as its final term. And he had regard to it also as the emanation was to the creature, and as the thing communicated was in the creature, as its subject. And God had regard to it in this manner, as he had a supreme regard to himself, and value for his own infinite internal glory. It was this value for himself that caused him to value and seek that his internal glory should flow forth from himself. It was from his value for his glorious perfections of wisdom and righteousness, &c.—that he valued the proper exercise and effect of these perfections, in wise and righteous acts and effects. It was from his infinite value for his internal glory and fulness, that he valued the thing itself, which is communicated, which is something of the same, extant in the creature. Thus, because he infinitely values his own glory, consisting in the knowledge of himself, love to himself, and complacence and joy in himself; he therefore valued the image, communication, or participation of these in the creature. And it is because he values himself, that he delights in the knowledge, and love, and joy of the creature; as being himself the object of this knowledge, love, and complacence. For it is the necessary consequence of the true esteem and love of any person or being, (suppose a son or friend,) that we should approve and value others' esteem of the same object, and disapprove and dislike the contrary. For the same reason is it the consequence of a being's esteem and love of himself, that he should approve of others' esteem and love of himself.

Thus it is easy to conceive, how God should seek the good of the creature, consisting in the creature's knowledge

and holiness, and even his happiness, from a supreme regard to himself; as his happiness arises from that which is an image and participation of God's own beauty; and consists in the creature's exercising a supreme regard to God, and complacency in him; in beholding God's glory, in esteeming and loving it, and rejoicing in it, and in his exercising and testifying love and supreme respect to God: which is the same thing with the creature's exalting God as his chief good, and making him his supreme end.

And though the emanation of God's fulness, which God intended in the creation, and which actually is the consequence of it, is to the creature as its object, and the creature is the subject of the fulness communicated, and is the creature's good; and was also regarded as such, when God sought it as the end of his works; yet it does not necessarily follow, that even in so doing, he did not make himself his end. It comes to the same thing. God's respect to the creature's good, and his respect to himself, is not a divided respect; but both are united in one, as the happiness of the creature aimed at is happiness in union with himself. The creature is no further happy with this happiness which God makes his ultimate end, than he becomes one with God. The more happiness the greater union: when the happiness is perfect the union is perfect. And as the happiness will be increasing to eternity, the union will become more and more strict and perfect; nearer and more like to that between God the Father, and the Son; who are so united, that their interest is perfectly one. If the happiness of the creature be considered as it will be, in the whole of the creature's eternal duration, with all the infinity of its progress, and infinite increase of nearness and union to God; in this view, the creature must be looked upon as united to God in an infinite strictness.

If God has respect to something in the creature, which he views as of everlasting duration, and as rising higher and higher through that infinite duration, and that not with constantly diminishing (but perhaps an increasing) celerity; then he has respect to it, as, in the whole, of infinite height; though there never will be any particular time when it can be said already to have come to such an height.

Let the most perfect union with God be represented by something at an infinite height above us; and the eternally increasing union of the saints with God, by something that is ascending constantly towards that infinite height, moving upwards with a given velocity; and that is to continue thus to move to all eternity. God who views the whole of this eternally increasing height, views it as an infinite height. And if he has respect to it, and makes it his end, as in the whole of it, he has respect to it as an infinite height, though the time will never come when it can be said it has already arrived at this infinite height.

God aims at that which the motion or progression which he causes, aims at, or tends to. If there be many things supposed to be so made and appointed, that, by a constant and eternal motion, they all tend to a certain centre; then it appears that he who made them, and is the cause of their motion, aimed at that centre; that term of their motion, to which they eternally tend, and are eternally, as it were, striving after. And if God be this centre; then God aimed at himself. And herein it appears, that as he is the first author of their being and motion, so he is the last end, the final term, to which is their ultimate tendency and aim.

We may judge of the end that the Creator aimed at, in the being, nature, and tendency he gives the creature, by the mark or term which they constantly aim at in their tendency and eternal progress; though the time will never come, when it can be said it is attained to, in the most absolutely perfect manner.

But if strictness of union to God be viewed as thus infinitely exalted; then the creature must be regarded as infinitely, nearly, and closely united to God. And viewed thus, their interest must be viewed as one with God's interest; and so is not regarded properly with a disjunct and separate, but an undivided respect. And as to any difficulty of reconciling God's not making the creature his ultimate end, with a respect properly distinct from a respect to himself; with his benevolence and free grace, and the creature's obligation to gratitude, the reader must be referred to chap. i. sect. 4. obj. 4. where this objection has been considered and answered at large.

If by reason of the strictness of the union of a man and his family, their interest may be looked upon as one, how much more one is the interest of Christ and his church, (whose first union in heaven is unspeakably more perfect and exalted than that of an earthly father and his family) if they be considered with regard to their eternal and increasing union? Doubtless it may justly be esteemed as so much one, that it may be supposed to be aimed at and sought, not with a distinct and separate, but an undivided respect.

It is certain that what God aimed at in the creation of the world, was the good that would be the consequence of the creation, in the whole continuance of the thing created.

It is no solid objection against God's aiming at an infinitely perfect union of the creature with himself, that the particular time will never come when it can be said, the union is now infinitely perfect. God aims at satisfying justice in the eternal damnation of sinners; which will be satisfied by their damnation, considered no otherwise than with regard to its eternal duration. But yet there never will come that particular moment, when it can be said, that now justice is satisfied. But if this does not satisfy our modern free-thinkers, who do not like the talk about satisfying justice with an infinite punishment; I suppose it will not be denied by any, that God, in glorifying the saints in heaven with eternal felicity, aims to satisfy his infinite grace or benevolence, by the bestowment of a good infinitely valuable, because eternal; and yet there never will come the moment, when it can be said, that now this infinitely valuable good has been actually bestowed.*

* Our author has produced, from the purest principles of reason and the fountain of revealed truth, abundant evidence, that God's *ultimate* and *chief* END in the creation of the universe, in the operations of Providence, and in the methods of salvation, is his *OWN GLORY*. But we do not think it superfluous to add a few observations on this important subject.

1. A clear and comprehensive view of the universe, or what our author calls "the world," will lead us to observe two grand divisions, which may be termed *physical* and *moral*. And though in *both* the *glory of God* is the *chief end*, yet this end is not attained by the *same means* in the *moral* as in the *physical* department.

2. By the creation, and disposal of the *physical* part of the universe, the *GLORY* of God's *natural perfections*, as of sovereign wisdom, power,

and goodness, is chiefly displayed. But by the creation and government of the *moral* part, the GLORY of the *moral* *perfections* of Deity, that is, of infinite moral rectitude, or equity, and of sovereign benevolence and mercy, is made to appear.

3. God being an infinite sovereign, controlled by no consideration but infinite rectitude, or a regard to the consistency of his own character: and a created universe being capable of two forms, and it should seem, for aught that appears to the contrary, of *two only*, physical and moral; a *full emanation* and display *ad extra* of the *moral* *perfections* of Deity could not be made without a *moral system* in all its capabilities of relation.

4. The *physical* part of the universe, even including the *physical* *operations* of intelligent beings, *may* subsist, it is evident, without requiring any other display of GLORY than what is included in sovereign wisdom, power and goodness; and it is equally plain, that there would be no *opportunity* of manifesting *strict equity*, much less *mercy*, to existent beings, without a *moral system*. Therefore,

5. If strict or absolute equity, and sovereign mercy, be manifested, a moral system was NECESSARY. To exercise strict, unmixed, or absolute equity, whereby is given to its object what is DUE to it, (a capacity for moral agency being supposed,) and yet to preserve that object, that is, a moral agent, from being *liable* to sin, involves a contradiction. For it is the same as to say, a free agent is not free to sin, though fully permitted to follow his own tendencies. And this is the same thing as to say, an accountable creature is not *liable* to fail; in other words, a moral agent is no moral agent, and a moral system is no moral system. Man would be *impeccable*, and the very existence of sin *impossible*.

6. If it be asked, might not the *whole* of the moral part of the universe have been preserved from sin? We reply, undoubtedly it might; IF sovereign benevolence had thought proper to interpose, in order to counteract the exercise of strict, unmixed, and absolute rectitude or equity; but then it must have been at the expense of ETERNALLY CONCEALING the GLORY of this divine perfection—ABSOLUTE RECTITUDE.

7. To *permit* the creature to sin, and to *exercise absolute equity*, is the same thing; in other words, to *exercise* this glorious perfection, and *not to permit* the creature to sin, are incompatible ideas. If this perfection be exercised, there is, there can be, no principle belonging to a moral system, which *preserves* it from being *liable* to sin. Nor is there any principle belonging to it independent of sovereign benevolence, which is adequate to preserve that *liability* to sin from actual defection. But to *appeal*, in the way of objection to the alternative of sovereign benevolence, which alone can *preserve* from sin, is the same as to concede what the proposition asserts.

8. Equity, in *one view* of it, is indeed *compatible* with the exercise of sovereign benevolence towards the same object, and at the same time. To question this, would be to question God's proper sovereignty, and therefore his right of creating and preserving the universe, and of beatifying any creatures he hath made. For neither of these effects

could take place but by sovereign benevolence as a cause. But if sovereign benevolence were not *compatible* with justice, or equity, in one view of it, God could not be benevolent without being unjust, which is absurd.

9. Yet equity, in *another view*, stands as a *contrast* to benevolence. *Strict* or *absolute* equity, is that which excludes all sovereign, benevolent influence; and when *moral agents* are its object, (their *being* and *natural capacities*, or their *moral capabilities*, being *supposed*,) the exercise of absolute equity must *necessarily exclude* benevolent, sovereign influence. Thus among men we find some resemblance of this abstract but momentous truth. In one view, justice and generosity are *compatible*; while one deals justly with another, he may also be additionally generous. But in another view, these are *incompatible*; for *strict, absolute* justice, is the same as justice and *nothing more*, and therefore must *exclude generosity*.

10. Therefore, equity, in the one view, implies the exclusion of *injustice*; and in the other, the exclusion of *undeserved favour*, or *sovereign benevolent influence*. The exercise of rectitude in the former sense, might have been *without* the permission of sin; but not so in the latter sense. If perfect *absolute* rectitude towards a moral system, be made to emanate *ad extra*, to the full development of the capabilities of such a system, the *permission* of sin is not only *equitable*, but even *metaphysically necessary*. That is, it involves a contradiction to say, that such a divine perfection may be so displayed, or its glory made to appear *ad extra*, and yet *not to permit* the existence of moral defect, or, in other words, to *actually hinder* its existence.

11. The very idea of a moral system, in which the *permission* of defect is excluded by *equity*, is one of the most absurd that can be conceived. For it is the same as to say that God was bound in *equity* not to permit sin, while at the same time he constituted the agent *free*, and *accountable* for the exercise of his freedom; and as he has *in fact permitted* the introduction of sin into the world, such an idea would be the same as to charge *infinite perfection* with *want of equity*.

12. We may therefore safely conclude, that the glory of the divine *rectitude*, towards the intelligent and moral part of the universe, considered as accountable, and to the full extent of its moral capabilities, could not be manifested without the *permission* of sin. The *full* exercise of *equity* must *necessarily leave* the moral system to its own tendencies and operations.

13. To *permit* the event of sin, or *not to hinder* it, implies, that the *cause* of defection is not in the *permitter*, but in the *permitted*; not in the *governor*, but the *governed*. There is in the moral part of the universe a *cause*, why an event which *ought not* to take place, *will* take place, IF not hindered. If there be *no such cause* in the system, how could the event take place on *permission*? If it be said, There is a *chance* it may not take place, and there is a *chance* of the contrary; it is but fair to ask, is this chance something which *has* a cause, or has it *no cause*? If the *latter*: the concession itself reduces chance to a *mere nothing*. For a contingent event, as the operation of chance is supposed to be, *without any cause*, is a metaphysical impossibility.

If the *former*; what is the cause of what the objector calls chance? Is it something external or internal? What is its nature and character? To say that *liberty of indifference*, or a *self-determining power*, is the chance which requires no preceding cause to produce the event, is to contradict *absolute demonstration*, if ever there was a metaphysical demonstration of any subject; as our author has abundantly shown in his "Essay on the Freedom of the Will."

14. It is therefore inaccurate and unintelligible language to say, that either *chance*, *liberty of indifference*, or a *self-determining power*, independent of any antecedent cause, is adequate to account for the event of sin, or a deterioration of a moral system. God, therefore, *permitting*, there is an *inherent* adequate cause of failure, distinct from divine causation. What this cause is, and what is its nature, has been shown and proved in a former note.

15. *Permission* is an act of *equity*; or it is the *exercise of rectitude*, to the exclusion of benevolent influence; whether we regard that influence as *preventing* the event of sin, or as *delivering* from its power. Sovereign benevolence *prevents* the fall of angels; and it *delivers, restores*, and eternally *saves* a goodly number of the human fallen race. Without the *permission* of sin, *restoring* benevolence, or the exercise of *mercy*, would have been impossible; and consequently, the GLORY of that perfection, which can be fully displayed only by its exercise towards the *miserable*, would have been eternally *concealed*.

16. IF, therefore, EQUITY be a *glorious* attribute of God, its *emanation and exercise* must be *glorious*. But the *exercise* of equity, in the *strict* sense, includes the *permission* of sin, as before proved.—And, here we may add, if *not to hinder* be an exercise of strict rectitude, the continued existence of sin is not inconsistent with it.

17. It will be allowed by every one, that as MERCY *itself* is a GLORIOUS attribute, so is the *exercise* of it a glorious thing. But this would have been impossible. IF sin had no *existence*; nor could sin have had existence, IF not *permitted* to exist, and sin could not have been permitted, if *strict equity* had not been *exercised*; nor could strict equity have been exercised, IF the exercise of *preventing* sovereign benevolence had not been *excluded*, in those instances wherein moral defect actually took place.

COROLLARIES.

18. The *ultimate* and *chief* END of God in the creation and government of the moral part of the universe, is the GLORY of his *moral perfections*; which are virtually included in *strict rectitude* and sovereign *benevolence*.

19. IF *strict rectitude* be exercised towards the degenerate part of the system, the *restoration* of those who are the objects of it is not possible, that is, to suppose it possible involves a contradiction. Therefore,

20. IF any *degenerate* moral agent be *restored*, it must necessarily be by the exercise of that sovereign benevolence which we call *mercy*.

21. "Behold therefore the GOODNESS and SEVERITY of God! on

them who fell, severity ; but toward thee goodness, if thou continue in his goodness ; otherwise thou also shalt be cut off." *Goodness* and *severity* are but other words for *sovereign* BENEVOLENCE and *strict* EQUITY, the GLORY of which is abundantly conspicuous in the various divine dispensations towards the children of men, even in *this* life ; but will appear still more transcendent in the day when God shall judge the world in righteousness, and in the day of ETERNITY.

DR. EDWARD WILLIAMS.

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